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ABSTRACT

This document contains 67 papers from an international conference on lifelong learning for social development. The following papers are among those included: "Lifelong Learning for Social Development" (John Dewar Wilson); "Building Networks of Lifelong Learning for Social Development outside the Center" (Shen-Tzay Huang, Chi chuan Li, An-Chi Li); "Self Help Groups for Empowerment of Women" (C.B. Damle); "Institutional Intervention and Empowerment of Women Footwear Workers" (Giriyappa Kollannavar, B. Krishnama Naidu); "Women Development and Micro Enterprises in Kerala" (Abraham Vijayan); "Gender Equity and Lifelong Learning--Training of Women's Groups in Gender and Human Rights in Sri Lanka" (Tressie Leitan, Swinitha Gunasekera); "Life Skills and the Mentally Ill" (Helena Judith P.); "Healthy Aging" (Usha S. Nair); "Rural Development Programmes in India with Reference to Five Year Plans" (K. Parthasarathy); "Impact of Culture on Learning and Development Process of Adult Workers in Stone Quarries" (G. Sundharavadivel, T. Thiripurasundari); "Selection of Beneficiaries through Participatory Process" (Fr. Premkumar); "The Role of Educated in Eradicating Illiteracy among Rural Masses" (V. Seeni Natarajan); "Experience of an Instructor in the Successful Conduct of a Nonformal Education Centre" (V.B. Padmanabhan); "Toward Justice, Peace and a Sustainable Future" (Peter G. Malvicini); "Adolescence Reproductive Health Education" (N. Nagarajan); "Learning Together--Involving Parents in Children's Learning" (Thomas Uzhuvath); "Role of Adult Education in Promoting Environmental

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Awareness" (Bhasakar A Yerroju); "From Where Do Forces and Values of Transformation Emerge in Adult Education?" (P.K. Michael Tharakan); "A Paradigm Shift in Continuing Education" (B. Vijayakumar); "Learning Process and Styles for Human Development (Best Practices in Learning)" (Grace Annie Mathews); "Action Research in Educational Settings" (Sonny Jose, Prakash Pillai R.); "Eradication of Poverty through People's Participatory Approach" (D. Venkateswarlu); "Learning through Community Colleges" (G. Arun Senthil Ram); "Refugee Resettlement Lifelong Learning/Nashville Davidson County USA" (Jyotsna Paruchuri); "Naming and Character Modeling in Indigenous Swazi Culture" (S.M. Nxumalo); "Learning to Unlearn" (P. Devanesan); "Science and Technology Education as a Catalyst for Sustainable Development" (Sheeba M.N.); and "Liter@cy and Information Technology at the Dawn of a New Millennium" (Thierry Karsenti, Mohamed Hrimech). Some papers include substantial bibliographies. (MN)

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International Conference on

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13-15 August 2002

Loyola College of Social Sciences, Sreekariyam
Thiruvananthapuram – 695017, Kerala, India

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Papers presented at the International Conference

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In Collaboration with

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The University of Nijmegen, The Netherlands

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NOTE FROM THE LOCAL ORGANISING SECRETARY

Over 128 papers were presented at the Conference. However, only about 60 odd participants submitted full papers. We are publishing them with minimal editing in lieu of the fact that a more selective and scientific publication will follow.

The Foreword and the Note to the Contributors will give further details.

Dr. M.K. George SJ

FOREWORD

This book contains the work of professionals who engage in the international discourse on the issue of lifelong learning and who have presented their experiences and views during an international conference in the State of Kerala, India in August 2002. This conference is a follow-up to a similar conference in Beijing held in July last year. The Beijing conference had 'Lifelong Learning: Global Issues in Education," as its focus. The State of Kerala in India was proposed as the venue for the follow-up gathering since the performance of Kerala in development is unique. Life expectancy is over 70 years and nearly 100% of the people are literate. Growth without extensive industrialization, and the re-distribution of wealth, is remarkable. The focus of the Kerala conference is "Lifelong Learning for Social Development."

The goals of the gathering are to learn about the concept of social development, to review its practice in different parts of the world in social work, community development, education, lifelong learning, politics, economics, etc., to identify best practices in achieving social development at the local level and to share findings. The contributions of the professionals to the conference - as they have been published in this book - provide a wealth of experiences and insights into these issues. Many projects have been documented very well making the findings interesting and transparent.

In a time where differences between people are being accentuated again, this book and the conference where the views and practices contained in this book have been presented are meant to stress what we have in common. It is testimony to the fact that the global discourse about the issues that concern us all, however difficult to maintain in these times, will continue.

Clemens Romijn
ITS-Institute of Applied Social Sciences
University of Nijmegen
The Netherlands

George Palamattam
International Studies Committee
The American Association for Adult Education
USA

NOTE TO THE AUTHORS

Subject: Conference Publication

Dear Colleagues,

As a follow-up to this conference, we plan to produce a scientific publication on the issue of social development.

Below you will find the criteria for papers to qualify to be taken into this publication.

These criteria are

A. Relevance to the conference theme i.e. social development and the relationship between social development and social work, education, life long learning, politics, economics, literacy, health care etc.

B. Scientific relevance. Preferred are those contributions that

- Use reliable surveys
- Use controlled research designs
- Use case-study methodologies

C. The contribution should have the following format

- Front page with title, name of author and affiliation
- Summary
- Introduction
- Main subject of the article
- Discussion
- Literature
- Listing of Figures and Tables

D. The length of the article should not exceed 2000 words (excl. of tables and figures) and should be submitted in WORD Times New Roman 12 pts.

Please, let us know by mail if you are interested:

Dr. George Palamattam : discoveryjourney@msn.com

Dr. Clemens Romijn : c.romijn@its.kun.nl

We will contact you for further details.

PAPERS
THEMEWISE

LIFELONG LEARNING: A GLOBAL PERSPECTIVE

PAPER 1

LIFELONG LEARNING FOR SOCIAL DEVELOPMENT: THE ROLE OF COMMUNITY LEARNING CENTRES IN THAILAND

Professor Dr. John Dewar Wilson, Coordinator Doctoral Programs
International Education Program, Burapha University, Chonburi
Thailand

INTRODUCTION

Economic, social, political and cultural factors influence the role played by lifelong learning for social development in Thailand. Thailand went from boom to burst in the late 1990s but current economic growth is around 4.0 percent. In 2001 over 8 million people (13 percent of the population of 62 million) are classified as 'poor', surviving on USD$1-2 per day (The Nation, June 7, 2002). Most of the poor have had little or no education and live in villages in Northeast Thailand.

Thailand is an emerging liberal Buddhist democracy. It adopted a new constitution in 1997. Its constitutional monarchy is exemplary. There is a bicameral parliament. A rich elite and powerful bureaucracy – predominantly male – is perceived by many to control and benefit most from development. The English language press regularly reports cases of corruption, cronyism and cover-up at the highest levels in the public and private sectors, not excluding some Buddhist monks. A comparative study by a Hong Kong-based agency rated Thailand's legal system the second worst in Southeast Asia and accused the police of corruption – a charge accepted by the Chief of Police (The Nation, June 4, 2002).

The majority of the population lives in rural areas and works as farmers. Social problems that mainly affect the more vulnerable sector of the community include HIV/Aids, drugs and the sex industry. The last of these reflects trafficking in adolescent girls. In return for cash some parents contract their daughters to work in karaoke bars and other settings that may lead into prostitution.

LIFELONG EDUCATION AND COMMUNITY LEARNING CENTRES IN THAILAND

The National Education Act (ONEC, 1999) defines lifelong education as 'education resulting from integration of formal, non-formal and informal systems of education so as to create ability for continuous lifelong development of quality of life' (Section 4). The Act also states (Section 29) that educational institutions, in cooperation with individuals and a wide range of community organisations, shall promote continuous community-based learning for community development.

The main agency for community development is the Community Learning Centre (CLC). CLC have a long history in Thailand. UNESCO's Asia-Pacific Programme of Education for All (APPEAL) defined CLC as 'a local educational institution outside the formal education system, for villages or urban areas, usually set up and managed by local people to provide various learning opportunities for community development and improvement of people's quality of life' (APPEAL 1993). Physically CLC may be sited in empty schools, within the precincts of wats, or purpose built on donated land.

The Ministry of Education's Department of Non-formal Education (DNFE) aims to set up a CLC in every village. It supports CLC with resources and staff. The staff work with unpaid representatives of the local community. Mobile Learning Teams visit remote communities, including hill-tribes that lack a CLC.

The services provided through CLC include:

Basic literacy training for the estimated six percent of the population who are illiterate

Second chance 'equivalent' primary and secondary education delivered in part through distance education. Thais have on average only 5.3 years of schooling

Vocational education and training for income generation for unemployed persons or for those who lack skills for making a living, harnessing 'local wisdom' – persons in the community with special knowledge, skills and understanding - and in some cases funds from government

Social education in human rights

Dissemination of information and resources from national and community agencies

Coordination and networking with national and local government agencies, Non-Government Organisations and other bodies.

CLC target disadvantaged groups including pre-school children, out-of-school children, women and girls, the unemployed and the elderly. They promote education for self-help and social development in a variety of ways (Wilson 2001). Their resources include newspapers, libraries and reading rooms, TV with satellite dishes that give access to local and global knowledge, and video collections that address health, community and social values issues, such as the implications of selling girls into prostitution. Information on HIV/Aids distributed through CLC and other channels has drastically reduced infection rates.

In 2000 Thai government introduced *'The Community Empowerment for Response to Crisis Action Plan'* (CERCAP). CERCAP reflects the general trend towards decentralisation of government functions to sub-districts (Tambons). It aims to support local communities in taking innovative pro-active initiatives through CLC for all members of the community, and to manage the process of change through a 'learning-by-doing' approach using holistic information systems and centres to make people aware of possible opportunities and experiences. The overall objective is community empowerment and social transformation for crisis response, poverty alleviation, and equitable and sustainable human development resulting in improved individual quality of life.

In 1998 APPEAL launched a CLC project across 18 countries in the Asia-Pacific region. In Thailand the project has been implemented within the policy framework of CERCAP. One urban and three rural communities in four regions of Thailand have participated since September 2000. Each of 14 CLC has been provided with guidelines and technical assistance for training in critical facilitation skills in relation to planning, negotiation and management. The principal targets are community leaders and CLC committee members. Each CLC has also received information and communication technology (ICT) resources in the form of a computer, software, printer and modem and advice, support and training in their use.

Monitoring and evaluation have been undertaken. A report (APPEAL 2002) illustrates the varied ways in which CLC have selected and designed programs and projects. In general CLC have focussed on community problem solving and community-based schooling. ICT has been adopted enthusiastically for e-mail communication, Internet searches and in some cases the creation of community databases. Difficulties reported include volunteers' lack of time, and their need to further develop administrative skills.

To facilitate establishment and qualitative improvement of CLC the project's national partners - who include the Office of the Prime Minister, the Community Development Department and DNFE - have published a resource package comprising seven booklets: 'Establishing a CLC', 'Community Participation', 'Micro-planning for Community Development' and 'Self-monitoring and Evaluation' (UNESCO 2002). The last of these is viewed as of particular importance for ensuring that members of the community can effectively access and use CLC facilities, especially ICT.

COMMUNITY LEARNING CENTRES FOR SOCIAL DEVELOPMENT

Govinda (in APPEAL 2001, chapter 3) identified the following challenges facing CLC:

Sustaining the participatory process.

Transcending the limits of the small world of the local community by placing 'a larger vision of progress and prosperity beyond their traditional styles and means of living'.

Capacity-building at the local level so that dependency on external expertise and guidance can be minimised.

Fund raising to ensure viability subsequent to withdrawal of initial subsidies from central government.

Providing evidence of 'impact': 'the challenge is how to set up a programme of empirical research, documentation and dissemination that provides change and renewal on a continuous basis' (ibid: 60).

Social development may be interpreted as development of moral and intellectual capacities for membership of a deliberative democracy. Enslin *et al* (2001: 75) have defined these capacities as including 'understanding different perspectives, communicating an understanding of one's perspectives to other people, justifying one's own actions, criticising those of fellow citizens and responding to their justifications and criticisms'. They argue that basic education is not normally sufficient to develop such capacities and that governments should support 'institutions in civil society that operate deliberatively and therefore educate deliberative capacities' (ibid: 77).

CLC are a vehicle for fulfilling many basic educative and training functions to generate income and improve quality of life within communities. But CLC may also have the potential to fulfil this innovative institutional role by empowering local stakeholders to articulate community needs and concerns about development plans that affect their community in constructive dialogue with national interests. The achievement of this outcome may depend upon successfully meeting the challenges identified above.

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PAPER 2

AN OVERVIEW OF THE SITUATION AND NEW DEVELOPMENTS IN ADULT EDUCATION IN NORWAY

Age Hanssen, Head of Unit
VOX Norwegian Institute for Adult Education
Unit for Knowledge Management

Of a population of 4.5 million, more than 900000 are currently undergoing education. In addition to this, approximately 1 million people participate annually in adult education courses.

The picture of adult education in Norway is complex. That depends on the number of organisations, the different authorities and the number of courses offered at different levels. There are seven main types of adult education: 1) Study groups 2) Folk high schools 3)Distance education 4) Education of adults in Norwegian as a second language 5) Adult education at primary and lower secondary level 6) adult education at upper secondary 7) Labour market courses

Training takes place in the public educational systems, adult education associations, folk high schools, distance education institutions, other private institutions and in the workplace.

In 1998 the Government presented a White Paper on continuing and adult education, the Competence Reform. The basis for the reform is the need for competence in the workplace, in society and for the individual. This reform will be implemented as a process in which the Government and organisations representing employers and employees will have to make active contribution.

The objectives of lifelong learning are to provide a foundation for further learning through basic education, and to bring the opportunity of adult learning to everyone. These two objectives are equally important and they are reflected in the key elements in a lifelong strategy in Norway.

The Competence Reform is an on-going reform process in Norway today. The Reform is an essential element of fulfilling the aims of granting lifelong learning for all. First I present an overview of the objectives and the areas of focus in the Competence Reform, followed by a more specific description of validation (documentation and assessment) of non-formal and informal learning.

THE COMPETENCE REFORM

The principal objective of the Competence Reform is to help meet the need for competence in society, in the workplace and in the individual. Focusing on continuing education and training shall provide all adults with better opportunities for competence-building and lifelong learning and provide the Norwegian labour market with the necessary injection of competence in order to secure the basis for provision of services and goods, both in private and public sector. The Competence Reform is based on a broad understanding of knowledge, where theoretical and practical skills, the promotion of creativity and initiative, and the development of self-esteem and social skills are all part of a whole.

The Competence Reform shall include and embrace all adults. The reform shall target both members of the workforce and people who, for different reasons, are outside it.

The areas of focus in the Competence Reform are:

Flexible learning: adapt educational programmes to the needs of adults, encourage continued development of educational programmes that utilise the potential of the workplace as an arena for learning, include people with diverse capabilities, development of flexible educational programmes, education for teachers and instructors.

Framework conditions for the individual: right to leave of absence for educational purposes, subsistence funding, educational funding scheme, improve opportunities of combining work and education.

A competence-building programme: help produce innovation and development in the field of continuing education and training.

Validation(documentation and assessment) of non-formal and informal learning in working life and in relation to the education system .

"Popular enlightenment" and democratic participation: raise the level of competence and awareness of the skills, knowledge and attitudes required for democratic participation both in the workplace and in society in general.

A new chance: primary, lower secondary and upper secondary education for adults.

Structural changes to the public education system: new organisation of schools and higher education, encourage co-operation between providers of education in developing educational models, network development, review legislation, rules and agreements. More interaction and co-operation between educational institutions at all levels and private and public enterprises at local and regional level is important to guarantee a high standard that can meet the trends and needs of society.

Motivation and information: gather information about educational options in existing and new databases, establish a good guidance service, and reach out to those groups with the lowest level of education.

Private and public enterprises and services contribute substantially to enhance the level of competence in their staff. Surveys indicate that the investment made by companies and services is at the same level as public allocations to formal education.

VALIDATION OF NON-FORMAL AND INFORMAL LEARNING

Valuing learning is the process of recognising participation in and outcomes of (formal, non-formal or informal) learning, so as to raise awareness of its intrinsic worth and to reward learning. (Making a European area of lifelong learning a reality, European Commission, November 2001)

The work on establishing a national system in Norway for the validation of non-formal and informal learning has been carried out in a three-year national project known as the

Realkompetanse Project.

The main objective of the project is to establish a national system for the documentation and recognition of non-formal and informal learning, with legitimacy in both the workplace and the educational system. What the project is set to achieve has been laid down in close cooperation with social partners and representatives of civil society.

The project started work in August 1999 and will formally come to an end in July 2002. The Ministry of Education has financed the follow-up and further development of the project results to the end of 2002.

The documentation methods will have value for users in the areas: Participation in working life/carrying on a profession or trade, the education system (admissions and shortening of education/studies) and organisational activities.

All in all, EURO 8.2 million has been granted in order to finance the project. In addition, a grant of EURO 543,300 has been awarded for evaluation Objectives and intentions are expected to be met in respect of both individuals and systems. Adult immigrants are an important part of the target group.

ORGANISATION

To create joint ownership of the methods in a national system for the documentation and recognition of non-formal and informal learning, the parties in question are represented at a variety of levels in the organisation of the *Realkompetanse* Project.

Overall responsibility for the project rests with the Ministry of Education and Research.

Responsibility for ensuring that the project is carried out in accordance with the commission rests with the *project board*, which includes representatives from the social partners, the education system and the civil society/third sector.

VOX Norwegian Institute for Adult Education holds operational and professional responsibility. The Project Secretariat consists of members from the educational system and the social partners.

In the field of higher education, individual universities and colleges hold administrative and professional responsibility for the admission of students on the basis of non-formal and informal learning.

THE CONCEPT *REALKOMPETANSE*

In the project commission the term "realkompetanse" was used in respect of non-formal and informal learning. However, experiences show that it is difficult to exclude formal learning when assessing and recognising non-formal and informal learning to formal competence. Given these experiences, the Ministry of Education chose to amend the definition of the Norwegian term.

The current definition of the term *realkompetanse* is: "All formal, non-formal and informal learning"

This definition is very much in agreement with the definition of *life wide learning*. *"Life wide learning"* is one aspect of lifelong learning and is defined as all learning activity in its entirety, whether *formal, non-formal or informal.(*Making a European area of lifelong learning a reality, European Commission, November 2001)

RESULTS AND EXPERIENCES

The experiences and results of the *Realkompetanse* Project are based on the facts: 17,000 individuals have had their formal, non-formal learning and informal learning charted in respect of upper secondary education at " Skills centres "located in the counties.

15,000 individuals have had their formal, non-formal and informal learning validated in respect of upper secondary education. Three out of four of the candidates are female. The average age of female/male is 38/33. Eight out of ten have been assessed in vocational subjects, of those two of three in the field of health. 6000 individuals have taken part in trials of documentation methods of non-formal and informal learning in the workplace. Six out of ten are male. The average age is 36. A number of 150 companies have participated in the testing work within a variety of fields, in both private and public sector. 2000 students have been accepted at universities and colleges on the basis of their non-formal learning. Most of these students are female. A large majority are on study programmes in the field of health and teaching. 200 individuals have taken part in trials of documentation methods in the civil society/third sector. Nine organisations at national / regional and local level have participated in the project.

A DRAFT FOR A NATIONAL SYSTEM

A national system for validation of non-formal and informal learning may be said to be a uniform overview in which the elements – the methods for documentation and recognition – are arranged according to specific national principles and guidelines. The starting point is the fact that the system has to provide scope both for including a learning process and for ensuring that the documentation produced is of value to the individual. The system must not institutionalise methods which create new obstacles for groups of people who find themselves outside of the labour market for a variety of reasons, or for adults who have problems with reading and writing.

NATIONAL PRINCIPLES

When a national system for the validation of non-formal and informal learning is to be established it appears to be important that the system is based on some national principles. These principles have to be common for all players.

1. Political/institutional foundation in law, regulations and agreements
2. Transparency of organisation structure
3. Transparency of procedures
4. Reference points – standards
5. System for information to all players
6. Principles for guidance and assessment

The principles above are based on the results and experiences in the development and testing work, supported in theory from making learning visible (Cedefop 2001).

The method has to be based on a national, *normative foundation* [law(s)/regulation(s)] in the field.

The method has to be based on trust, where *reliability* and *validity* are key concepts. The process has to be able to measure and provide a clear picture of people's skills in accordance with the criteria laid down. The results of an assessment has to be compiled in another context by other people and yet provide approximately the same results.

All parties with an interest in such methods – public education systems, social partners, study organisations, etc, have *to share ownership* of and therefore *share responsibility* for the method.

All "owners" have to make their voices heard during the planning and establishment so that they feel they will benefit from the method.

The method has to be *transparent* and provide individuals and institutions with a complete insight into procedures, foundations for decisions and opportunities to *make complaints*.

Too radical a standardisation and simplification of the processes *may reduce the value of the information from the results and thus threaten the entire method*.

TENTATIVE CONCLUSIONS

DOCUMENTATION OF NON-FORMAL AND INFORMAL LEARNING IN THE WORKPLACE

The documentation of non-formal and informal learning in the workplace has to record and describe learning in the workplace.

The documentation consists of two parts: a CV and a skills certificate. It is important to include social skills for a growing number of employers and employees. This documentation is the property of the individual.

It must be possible to use the documentation in training, at work and in-house at companies, and for this documentation to have legitimacy across learning arenas.

The documentation has to be simple to use.

DOCUMENTATION OF NON-FORMAL AND INFORMAL LEARNING IN THE CIVIL SOCIETY/THIRD SECTOR

Job advertisements demand a willingness to work as part of a team, an ability to resolve conflicts, independence, serv... mindedness and flexibility.

Some organisations have received funding in order to investigate whether it is possible to document the skills demanded which are developed, for example, by means of participation in voluntary work, one year at a folk high school, courses under the auspices of associations for adult education and distance learning institutions.

The traditions within these organisations have been to document the *professional knowledge* which participants have developed. The development of society has challenged them to be able to document the *tacit knowledge* which is developed outside of the education system and the workplace. This is said to take place in an environment in which many people are afraid of losing their individuality and also do not want to become part of a bureaucratic red tape.

VALIDATION OF FORMAL, NON-FORMAL AND INFORMAL LEARNING IN RESPECT OF UPPER SECONDARY EDUCATION

A distinction is often made between two strategies for the validation of learning, which has taken place outside of the regular education system: The main emphasis on the actual validation process and the main emphasis on the end-result.

The strategy of the *Realkompetanse* Project involves emphasising both the validation process and the end results. As far as individuals are concerned, motivation will be provided when a national system for the validation of competence does not lead to unnecessary repetition of formal learning completed previously and / or skills acquired previously.

As far as groups outside of the workplace are concerned, the learning process appears to be of particular importance. This is also true when it comes to revealing *tacit learning* – learning which individuals are not aware they have, and for groups with insufficient documentation of their nonformal and informal learning.

VALIDATION OF NON-FORMAL AND INFORMAL LEARNING FOR ADMISSION TO HIGHER EDUCATION

In Norway there were 5800 applicants for admission to universities and colleges for the academic year 2001/2002 on the basis of documented non-formal and informal learning.

Following individual assessment more than 4000 (2.5 per cent of all applicants) were considered qualified for admission, and half of these people were actually offered admission to study programmes.

From the start of the academic year in the autumn of 2001, universities and colleges are under the obligation to assess adult applicants over the age of 25 with a view to admitting them for individual courses of study on the basis of their documented non-formal and informal learning. This is applicable to adults who do not satisfy the general admission requirements.

The qualifications of applicants have to be assessed in relation to the subjects or the programmes they wish to study.

Individual institutions have the power to assess what qualifications they consider to be necessary and to decide on the appropriate course of action for carrying out this assessment.

Applicants seeking admission on the basis of their non-formal and informal learning must be ranked in relation to applicants with general admission requirements on the basis of a rough appraisal. This means that they are to compete on equal terms with other applicants and are not just be taken on to fill any empty slots.

A large majority of applicants ask for admission to study programmes in the fields of health and teaching. Most of the applicants are female. The increased number of applicants to nursing, pre-school education and teaching has given a much wanted recruitment to study programmes which need more students to meet society's demand for skill. People submitting applications on the basis of their non-formal and informal learning were also able to qualify for courses with numerous clauses.

Study persistence for college students admitted on the basis of non-formal and informal learning is just as good as for students admitted with formal competence. College teachers evaluate positively their students admitted with non-formal and informal learning.

PAPER 3

BUILDING NETWORKS OF LIFELONG LEARNING FOR SOCIAL DEVELOPMENT OUTSIDE THE CENTER: THE CASE OF PINGTUNG COUNTY COMMUNITY UNIVERSITY, TAIWAN

Shen-Tzay Huang
Chi chuan Li
An-Chi Li
Pingtung University
No.97, Huajeng Rd., Pingtung City 900 Taiwan

Community University Movement in Taiwan was born at Sept. 1998 at northern Taiwan, Wensan District of Taipei city, initiated by grass-root activists for social and educational reform, and organized as a NPO/NGO with city government sponsorships. It quickly caught the eyes and minds of independent local activists around the island, and had evolved into more than 40 of local diversities all over the island. Since its birth in Nov. 1999, Pingtung County Community Univ. has established several community-based branches and many tribal classrooms in this multi-ethnic, wide-stretched county (112 km long, 47 km wide, from sea shores to 3,000m high mountains) with limited budget (US$100,000 annually) and by six full time workers and activists. As the central government recognized their influences with financial support in July 2001, issues of institutionalization posed additional challenges to this grass-root movement, in addition to long standing issues about concepts and practices regarding lifelong learning for social change in local context, including the meaning of "community", localization vs. globalization, grass-root democracy, operational effectiveness and efficiency, investment of social capital, volunteer teaming etc.

About four years ago, the first Community Univ. by grass-roots activists started at WenSan sub-urban area of Taipei (the capital of Taiwan), for the continued struggle for education reform and social change. One year and half later (Nov. 1999), Pingtung Community Univ. was also inaugurated by DaWuu Mountain Cultural and Education Foundation, a small local grass-roots NGO/NPO, under county government contractual annual funding of US$100,000 for two years (cf. average GNP in Taiwan is abut US$ 12,000).

The movement of Community University continued its blooming and spreading all over the island, initiated and run by local civil groups and county government. Up to now, there are more than 40 locally run community universities, serving more than 30,000 adults each semester. No formal qualification is required other than being above 18 years old. Three major types of courses are offered: a) academic course for general knowledge about the world and reflections on life, b) living courses to better personal, family and community from concrete aspects of living life, and c) group activities courses to evolve community-based groups for social action. For each course, each student has to take 3 hours of learning for 18 weeks, the same as formal universities. Minority and disadvantaged are sponsored, usually half of tuition at least. Other than general learning, diversity and special focus of each community university also developed and evolved, adaptive to local needs, such as farmer, workers, aborigines, villagers etc. Emphasis on linkage between knowledge, learning and actions, esp. community-building action, are common in all course design and execution, in addition to course content and pedagogical concerns. Most decision makings, including budget, schedule, faculty recruit, off-campus activities, course offering and evaluation etc., are democratic in most campuses, with equal representatives from staff, teachers and students. Basically, all these are designed and self-regulated by the running group, the government rarely involves other than funding and formal reports.

Pingtung county is the south-most county of Taiwan, with a population of 900,000 spreading over a stretch area of about 112 km long, 47 km wide, from sea shores to 3,000m high mountains. The size is about 4,000 km^2 with more than half mountainous areas and the rest plane area most reserved for water resource. Agriculture is the major mode of production in the north and tourism in the south (Kengteng National Park at HernTsu Pennesula). There are five major ethnic groups: Min-Nan, Hakka, Wai-Shen, Peiwan and Lukai, the first three are Chinese origin and the last two indigenous people with their tribes spreading over the mountain area.

In such a social, economical, ethnic and demographic context, we started with the principle of "Think Globally, Act Locally", and pay special attention to community-based localization, empowerment-oriented democratic participation and decision-makings by students, teachers, staff, volunteers and community groups. We hope to integrate 1) the concept and practices of progressive adult education for social change, 2) participatory community-building programs as the field of knowledge action and knowledge production, and 3) the principles and practices of NPO/NGOs for running the university and for cultivating student groups into local NPO, which altogether, we think, constitute the three critical cornerstones for building civil society, a long-term vision for the movement of community university. With the joint effort and contribution from participants, including students, teachers, staff, communities and local grass-root groups, the university has not only survived, but extended her services into villages and tribes, out of the campus core. There are 900 students enrolled, in average each semester, with 60 different courses offered. Since last year, we have been preparing the birth of independent sub-campuses at HernTsu peninsula which is about 100 km away from the campus core, and Tribe University for aborigines geographically spreading over 112km long mountainous area and their social, economical, political and cultural issues in their own way. Both are currently doing practice run under the joint effort from the university and local activists, and we expect them to be on their own and run fully independently next semester or next year.

The attitude of Minister of Education of the central government was basically negligence, expecting the movement to simply die away due to limited resources and tough jobs, in her early years. Last year, MOE finally found a way to engage via funding, and just at the end of last month (May 31), the Legislative Yuan passed the Lifelong Learning Act, recognizing community university as important and contributing sectors to lifelong learning and social development, among many other important laws for facilitating lifelong learning in Taiwan.

Doubtlessly, there is no lack of evolving challenges in theory and practices, of compromise between ideals and reality, if not just opportunistic, and if we are sincere as grass-root for social development and for civil society. Followings are exemplars to be shared and exchanged, and for us to learn from partners in this conference:

What is the meaning of "community" and "university"? and how can/should they be represented in terms of courses design, pedagogy and various groups? especially within the reality constraints? What is the growth strategy toward the ideal?

How to substantiate lifelong learning for social changes within ethnic diversity and wide spreading villages and tribes, avoiding confining ourselves in the 'campus' located in county capital, a relative center? How to empower and ally student groups, teacher groups, volunteer groups, community groups? How can these questions be answered in sub-urban areas, in tribe area, for middle class, for farmers, etc. and how to keep the answers consistent in a mixed groupings or networks? These issues should also be considered under the education ideology of authoritative, intellectual and power centralizing thinking in formal educational institutions.

By nature of grass-root and adaptation, diversity and localization quickly emerges after several trial and errors. On the other hand, issues of networking and globalization just begin within Taiwan, if not at the international level. Furthermore, just last Dec. Taiwan becomes a new member of WTO, how can or should we incorporate the issues of globalization and its diverse yet widespread impacts in the activities in community university? In addition, how the community universities themselves deal with globalization of education? How do we form international alliance for grass roots, for learning and sharing experiences with international groups? Such issues are also a little complicated as Taiwan is not member of U.N. and international politics are involved, while education and learning should be pan-human rights.

While the pass of Life Long Learning Act and change of attitude of Minister of Education surely solve a lot of issues of legitimacy, finance, spaces and human resources etc, it also brings up the issues of market-based competition, institutional and main-stream 'check' system, professionalism and bureaucracy etc. How to face and deal with issues of institutionalization, in Illlich's sense, while maintaining the spirit of grass roots, for social change, for people's power, for people's empowerment?

Such a brief presentation cannot details the truth, not to mention, to expose concerns, issues and challenges within diversities among the 40 Community universities. However, we do like to take the chance to share and learn from you. And we hope to network with international groups interested and engaged in lifelong learning and social development.

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LIFELONG EDUCATION : KERALA EXPERIENCE

PAPER 4

LIFELONG EDUCATION – KERALA EXPERIENCE: UNIVERSITY AND NGO SECTOR

Dr. K. Sivadasan Pillai
Former Director, CACEE, University of Kerala

It has been widely accepted that education is a lifelong process. It begins at the time of birth (rather, at the time of conception!) and goes on till the last breath (death!). Education is a fundamental right to all as per 'Universal Declaration of Human Rights'. India has approved this through on the 93rd Constitutional amendment. The SSA (Sarva Shiksha Abhiyan) being introduced in the country provides for this. Our motto should be 'education for all, for ever and for each'. For this we need all the three approaches to education in an integrated manner i.e. formal, non formal and informal. One cannot be a substitute for the other; each should act supplementary to the other. Government, semi government, non governmental organizations and interested individuals should work in cohesion for the successful attainment of continuous education - rather lifelong education – according to each one's needs aspirations, abilities, environment etc. Need assessment becomes a prerequisite and need satisfaction should be the outcome.

IN THE UNIVERSITY SECTOR

As early as 1923-24, in the Report of the Travancore University Committee, (vide pp 334-338 – articles 125-130) it was observed thus:

A university, in order that it might realize the aim of social service, should endeavour to bring, within the scope and influence not only scholars who are able to live within the colleges and halls, but also such adult members of the community as have been denied the benefit of University training by poverty, age, or lack of opportunity ... The solution of the social and political problems of Kerala would require not merely 'universal elementary education', but opportunities for the vast numbers who are now unable to obtain enlightenment through poverty, and through sheer inability to leave their daily work in search of culture to benefit from the establishment of University"...

"...Any provision for adult education must form one of the essential activities of a University, whether it takes the form of University extension lectures, and tutorial classes as in England or summer schools and vacation classes in America. ...A University in Kerala must obviously satisfy the requirements of the people of the area and produce a conviction in them that what it is doing is good return for the money spent."

"...It will thus be evident that a University established in Kerala in these days of democratic control and vivid popular desire for enlightenment should recognize adult education as a part of its formal and normal work ....."

However, in Kerala University no separate Department for Adult Education was established. Only in Feb. 1980, at the instance of the UGC, a Centre for Adult Education and Extension (CAEE) was commissioned. In Calicut University, which was an offshoot of Kerala University, a separate Department and a Faculty were started from its very beginning, for Adult Education. This too was in due course taken over by the Faculty of Education and the Deanship and Faculty of Adult Education were abolished. In 1986 when UGC accepted teaching, research and extension as three equally important components of higher education institutions, both Kerala and Calicut established UGC Sponsored programmes. Though 'extension' is yet to gain full support and status in the University sector, adult, continuing education and extension activities are being carried out in the state.

During the 80's, the University of Kerala helped nearly 60000 adults become literate through the 'each one teach one approach', 'centre based approach', 'area development approach' and 'campaign approach'. Most of the colleges took part in the programme involving students and teachers. The CAEE published primers, hand books, guide books, neoliterate books, wall papers etc and organized a series of workshops on puppetry , neoliterate book production etc. The 'comprehensive monitoring register' and 'training series' developed by the CAEE were well received by the UGC and Indian Universities. 'Jan Shikshan Nilayas' were also started for organizing post literacy and continuing education programmes. Income generating programmes were launched according to felt needs expressed by the beneficiaries and ensured economic boost, which resulted in better participation by all concerned in the lifelong educative process. M.G. University collaborated in the 'Peoples Education Literacy Campaign, Kottayam through its NSS volunteers and NSV's of the MHRD. Calicut University, through its department of adult education and extension services, rendered useful service in the northern belt of Kerala. The neoliterate books produced by the Universities of Kerala and Calicut and the researches carried out at M.Ed., Ph.D., and Diploma levels were acclaimed as highly relevant and useful to the community and practitioners alike from the theoretical and practical points of view. Though

some departments and colleges were reluctant to enter into extension work, most of them are now actively involved in this nation - building endeavour.

Education is for the all-round development of the country's future citizens and planners. Also the ultimate aim of education has to be conceived as 'liberation' from ignorance, illiteracy, poverty, illhealth, unemployment, superstitions, bad habits etc. For this continuing, lifelong education mainly of a nonformal type is essential . Here lies the University's role.

NGO SECTOR

The three major state wide NGO's in Kerala which have done and are doing yeomen service to the cause of humanity, especially of the downtrodden, illiterates, poverty stricken, unemployed masses are the Kerala Library Movement (Kerala Grandhasala Sangham) KANFED (Kerala Association for Nonformal Education and Development) and KSSP (Kerala Sasthra Sahithya Parishad). I still believe that if these three agencies unite and do coordinated work, no other agency in the world can surpass them. I expressed this belief in 1983, at an Asian Congress of NGO's in Srilanka. The fact remains true even after 2 decades. The hope remains a dream even now, because of the big brother mentality prevalent among the NGO's .

As KSSP is treated separately, I am here attempting to describe briefly this activities and achievements of KGS and KANFED in the field of lifelong education in the State.

The Library movement of Kerala with a network of about 5000 rural libraries is 'unique' in many respects. It was started in 1945 with 47 librarian and became a model not only for India but for other countries as well. Its main slogan was 'read and grow'. In 1970 when it celebrated its silver jubilee a reading survey was conducted which revealed that even in the capital city of Thiruvananthapuram, illiteracy pockets having more than 80% illiteracy were there. Then the slogan was changed to 'acquire strength through attaining literacy'. It was the KGS which first came forward to eradicate illiteracy from Kerala in an organized form. The experimental functional literacy programme sanctioned by the Government of India in 1970-71 and the subsequent years paved the way for making Kerala totally literate by 1991. KGS received honorable mention from the UNESCO for the "Krupskaya Award" in 1975. The Sangham produced a number of literacy primer,s more than 100 neoliterate books, ... and wall papers besides producing a small film "lead kindly light" . The Sangham through its affiliated libraries continues its work of persuading people to read and grow and are really community education centres or rather rural universities which helped many to rise to their expected levels through self study and even following the 'distance stream'.

KANFED came into existence in June 1977 as an offshoot of the KGS and its Literacy Expert Committee. This was a necessity as the KGS was taken over by the State Government due to political interference in its established democratic set up. KANFED was formed to ensure 100% literacy in the state and to link nonformal education with developmental activities. It was KANFED which tried to popularise and give a conceptual clarification to nonformal education with the rich background, experience and commitment of the founder members of KANFED, it could launch a series of novel programmes. Improving the living condition of the people through appropriate projects and inculcating good habits among them were the immediate tasks before KANFED workers. The sanctioning of the Kerala State Resource Centre to KANFED in July 98 gave a fillip to the activities of KANFED. So also the encouragement and financial support received from the German Adult Education Association (DVV) facilitated the launching of a weekly for neoliterates, a fortnightly for non formal workers and a wall paper for conscientizing the people. It established district level awards for social workers, for the first time in the state. It coined a new slogan . "How can we change the community without conscientizing its people?" Block and Panchayat level units were organized all over the state.

KANFED first concentrated in securing 100% literacy in select areas. The first was Ezhome village in Kannur District (1983). A three months programme was evolved and implemented successfully, resulting in securing the desired results. Then it co-operated with the PLK of Kottayam municipality. This was followed by the Ernakulam total literacy campaign of 89-90. All these culminated in the launching of a total literacy institutions in the entire state of Kerala, which was declared on 18 April 1991 at Calicut by a neoliterate, Chelakkadam Ayisha. The need for preparing appropriate reading materials for the neoliterate was felt and KANFED prepared nearly 200 titles in workshops. State wide padayatras/vehicle jathas were organized to spread the message of KANFED among the public and secure their support in launching programmes like "we are one" and "Sauhrida grama". Agencies like UNESCO, UNICEF, World Bank, MHRD, etc came forward to support KANFED's manfold activities. Thus within two decades, it rose to such heights even surpassing the expectations of its founders.

KANFED is now concentrating on 11 'vedis' viz – Open Learning Centres, Educators Forum, School KANFED clubs, Kala Sam:karika vedi, Neeti vedi, Vanitha vikasana vedi, Arogya vedi, Karshaka vikasana vedi, Youth wing, Children's wing, and Senior citizens forum. These have helped to rope in all sections of the society in one or more of KANFED activities.

The Open Learning Centre (OLC) is the first and foremost among the Vedis. It offers literacy for the unreached, left out and drop outs; help neoilliterates to overcome their special situation, help the drop outs to pursue their studies leading to equivalency programmes, help the semi literate and literate to continue their academic or vocational education to satisfy their level of aspiration, offer continuation courses of various levels to all the needy people, offer vocational pursuits for improving conditions of the masses so that they earn a better living, help even the educated and elite to enrich their knowledge, and skills. These help the OLC's function as rural life long learning centres providing every individual irrespective of age, sex, caste, occupation, education, state etc., some chance for continuing education. The human potential is thus enriched.

Instances of literacy workers, instructors, animators, KANFED Volunteers fighting for - the Grama/Block/ District Panchayat and winning even presidential posts are the real outcome of such nonformal education attempts. Decentralized planning and local self-governments foster the ordinary people's willingness to improve their knowledge, information and skills and change their attitudes, beliefs, habits etc. which are also the consequence from such concerted efforts. Social activists found in large numbers in Kerala may be due to the untiring efforts of social reformer and the contribution of NGO sector.

The Freirian approach of dialogue, liberation and conscientization as well as breathing the 'culture of silence' are practised by many NGO's for inculcating a strength and willingness to unite and fight for their legitimate rights has been visible in Kerala during all these years. The NGO sector has contributed much in Kerala for its prestigious place is many respects – say literacy, education, health, cooperation, private enterprise, etc and above all the willingness to work hard for raising standards of living. If in PQLI (Physical Quality of Life Index) Kerala is top most among Indian States, its position in HDI (Human Development Index) is not that appreciable. In this context too, the NGO'S have to concentrate..

The 'reading culture', rather the 'learning society' is prevalent in Kerala, thanks to social reformers, activists, NGO's, Universities and the Government. What is needed is more coordinated efforts from all these corners, leaving aside the 'one up manships' and selfishness. A Kerala model has to emerge in this regard also. Let such seminars/conferences show the way for prompt and legitimate action.

PAPER 5

LIFELONG EDUCATION FOR DEVELOPMENT: KERALA SASTRA SAHITHYA PARISHAD EXPERIENCE

T. Radhamony
President
Kerala Sastra Sahithya Parishad

The world-both economic and social environment-is changing very fast.

Even far away tribal societies are becoming affected.

Individuals and communities have to adapt themselves with this fast changing environment. The conscious effort to help this change constitutes a life long education process.

KSSP was formed four decades ago with the specific objective of imparting such education, at community level, not for individuals.

The stress was not on the skill level, but on the attitude level (affective domain) and the necessary information (cognitive domain) to evolve attitudes.

Three specific areas can be pointed out where KSSP has been particularly effective. These are (i) environment and ecology (ii) Human Development and Development of Kerala (iii) Citizens participation.

Keralaites are as a whole population, highly environment conscious. The extended and multi-dimensional debates on Silent Valley Hydro Electric Project, Chaliyar Pollution, on Nuclear Power station etc... helped this.

These debates were not confined to ecology. The very concept of development, energy requirement, sources of energy, priorities, economies, social cost benefit analysis-all came within the purview of these debates.

Much could be done to resolve the seeming contradictions between environment and development. The question used to be posed was E or D. We had somewhat succeeded in making it into a statement, E or D.

However this has, also given rise to groups of environmental and developmental fundamentalists, as well as pseudo environmentalists and fundamentalists.

Still, in the balance sheet the Kerala society has benefited from its heightened environmental consciousness.

The debate on Kerala Development initiated with publication of the monograph "Wealth of Kerala" in 1976 did ramify into philosophical issues related to development, to the concept of sustainable development, to specific problems of Kerala etc...

In particular it raised the debates on: (i) The "Kerala Model" (ii) The forecasting of energy demand (iii) Relative role and nature of various sectors of economy (iv) Specific issues relating to industrialization of Kerala (v) Physical and Spiritual – i.e. material and non-material – Qualities of Life. (vi) Increasing realization of the dangers of neglecting agriculture.

It also led to a debate, which is still going strong on the scale of economic activities: Small is Beautiful, Large is Violent

"versus" Small is Ugly, large is necessary". It also led to debates on urban concerns, prospects of urbanization etc...then to concepts like "clean city", "eradication of mosquitoes and flies", and development of viable municipal Solid Waste Management techniques.

Two major contributions of the KSSP are in the field of energy saving and local soap production as a sustainable income generating activity for women.

The *Parishad Aduppu* (in all about 5 lakh households) and the Hot Box (in about one lakh household) together is saving about 3 to 5 lakh tonnes of firewood per year. People have become more conscious of energy conservation.

The Rural Science Fora initiated in mid seventies and later the IRTC have contributed much to the development ethos of Kerala.

The two major initiatives of the KSSP, the Ernakulam Total Literacy Campaign and the Panchayat Resource Mapping Campaign have mobilised very large number of citizens for developmental activities, besides leading to Kerala TLC and later to the PPC, Kerala provided the leadership for all the India TLC and also for PRM in a large number of States.

Today Kerala can provide resource persons to other States on, besides literacy, resource mapping, interpretation, local survey, micro planning etc...

Democracy is meaningless without creative participation of the people. Though still quite below desirable levels, participation of the people in the governance of the society is the largest in Kerala.

The spectrum, extent and depth of training given by the KSSP is quite large to put it modestly.

For lecture campaigns:

i. Nature Science and Society	ii. Wealth of Kerala	iii. Agriculture in Kerala	iv.Silent Valley
v. Chaliyar	vi. "Cheated Consumers"	vii. People's Health	viii.Appropriate Technology
ix. Forest and Energy	x. Water	xi. The World we Live in	xii.Welcome to Halley's Comet
xiii.GATT and Self Reliance	xiv. Know the country, Change the country		xv. Education

The total quantum of training will be over a million person days.

Later several rounds of training in which KSSP was an important partner:

i. Literacy and Post literacy ii. Resource Mapping iii. People's Plan Campaign

These too have encompassed several million person days of training during the past one decade.

As far as education for empowerment of individuals is concerned one can mention:

i. Training given to thousands of women in soap production, in mushroom culture, in sericulture etc...form one category

ii. The hundreds of women 's training / leadership camps, Vigyan Utsavs, Women's Kalajatha etc... form another category.

But, as mentioned in the beginning the strength of KSSP's efforts in life long education does not lie in enhancing the economic capabilities of individuals, but in change the attitudes of local and larger communities.

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GENDER ISSUES IN LIFELONG LEARNING

PAPER 6

SELF HELP GROUPS FOR EMPOWERMENT OF WOMEN

Dr. C. B. Damle
Professor of Sociology, Nehru Memorial College
Sullia 574327, Karnataka, India

Present study is concerned with the process of empowerment of women through a programme of promoting the self-help groups in a locality by a nationalised bank. This is a micro-level empirical study, which points out how the women below the poverty line can also find avenues of self employment which leads to their empowerment. The programme is called 'stree shakti yojana' (that is strenthening of women) which is democratic in principle and simple in operation.

THE PROCESS

Self-Help Groups (SHG s) are the groups consisting of 10 to 20 women of a locality living in more or less same socio-economic standard. They are expected to save a fixed amount of money every day. The women living below poverty line also can save one rupee per day and thus they save thirty rupees per month. This is multiplied by the number of members in a SHG. Such a group should open a savings bank account (S.B. a/c) in a commercial Bank and it should credit the accumulated amount in the S.B.a/c in the end of every month. If a SHG promptly credits its savings continuously for six months in the bank, then it is entitled for a loan of four times to its credited amount. This sum of money becomes the capital of a SHG which distributes loans to its needy members at a slightly higher rate of interest than the bank rate of interest. However, the higher rate of interest is decided by the SHG itself. In this arrangement the borrower should provide a guarantor from among themselves. The whole group participates in deciding as to who are the more needy applicants for loan. Thus the priority is decided democratically and the loan amount is handed over to the applicants through bank cheques. These loans are meant to provide capital to start a new job or to improve the existing enterprise of the applicant. Then the beneficiary is bound to repay the loan in regular per day instalments apart from depositing the daily savings as a member of the group. The SHG thus repays its loan to the bank and the differential interest collected for the loans becomes its profit, which is added to its initial capital. Thus the SHG gradually grows as its members grow in economic viability, which enables them to increase their daily savings. The result is that the SHG becomes eligible for a higher amount of bank loan and the members can borrow bigger amounts for investments in their chosen enterprises. Of course, as their business grows, the daily saving of the members increases resulting in the capital growth of the SHG, enabling it to borrow higher amount loan for reinvestment for the improvement of business. Thus it is a dynamic cycle of development resulting in the empowerment of the so far unemployed and poor women either in the rural or urban sector.

THE OBJECTIVES

The basic objectives of organizing the SHGs is to develop resourcefulness and self confidence in the people of low income groups. It is aimed particularly to propagate the concept among the women who are either under-paid and/ or under employed. Such sections of people are found in all spheres of society but their opportunities and possibilities of development differ from rural to semi-urban to urban areas. Hence this concept can be actualized any where if a group of people can be mobilized to form a Self- Help Group.

Another objective is to encourage people's participation in their own development rather than injecting support and resources from outside. The external help is effective only until it is exhausted, but internal self-help has long term benefits.

A latent objective of such a program is to bring democratic principles into practice by delegating the decision making power to the people themselves. Under this scheme eligibility of a person to borrow money is determined not by the Manger of a Bank, but by the members of the group who are shareholders of the capital of a SHG. Alternately the whole group becomes a guarantee for the loan given by the bank to SHG. Thus the objective is to develop responsibility among the people towards the borrowed money and hence they are bound to utilize it for productive purposes. Thus there is a natural assurance towards the positive utilization of money borrowed for investment.

GROUND REALITIES

A generally agreed view is that the developmental programmes normally have fine schemes but at the implementation level they fail to achieve the goals. The SHG scheme cannot be an exception to this phenomenon if the key agents lack the vision of development and faith in the people. But here is a case in Sullia Taluk of Dakshina Kannada District Of Karnataka State, India where the SHG scheme is successful in operation. The manager of the local Corporation Bank in Sullia is instrumental in

mobilizing 48 SHG's of women which have shown positive results in terms of individual development of women through the support of the group. Most of these SHG's are spread over the villages surrounding the Sullia township with the number of members varying from 10 to 20 women. They come from poor to medium socio-economic level, but in each SHG the members belong to more or less same class position. In other words there are SHGs of women belonging to middle class which have shown their viability to borrow loans to the tune of 2.5 lakhs whereas there are SHG's of women coming from below poverty line (BPL) level also who have been able to borrow loan upto Rs 10,000 only. In some SHG's all women members belong to same occupation whereas in some other SHG's they depend on different jobs though their income level is same. The loans have been borrowed to start a petty shop, small hotels, catering services, breeding the cattle, chicken breeding, raising the goats, tailoring, knitting and weaving, raising cashew, rubber and other plant nurseries and so on. Due to the SHGs a large number of full time housewives have converted into part-time income gainers, unemployed women into self employed, and low-income earners into better income receivers.

FINDINGS

1. Out of the total members of SHGs of Sullia 38% housewives became income gainers, 27% unemployed entered into self-employment and 35% low income earners are now better income receivers.
2. The members of 22% SHGs are in organized sector & 78% in unorganized sector.
3. 24% belong to middle class, 48% poor class and 28% lived below poverty line.
4. SHGs who have borrowed loans above Rs. 2 lakhs are 5%, above Rs. One lakh are 15%, above Rs.50, 000/- are 15% and the remaining 65% have borrowed less than Rs.50, 000/-.
5. All the SHGs have elected presidents and secretaries who maintain the accounts by themselves. The Bank Manager has trained them in book- keeping procedures.
6. Awareness level of democratic rights is high among 50%, average among 35% and low among 15% of the total members.

CONCLUSION

The SHGs in Sullia have so far produced positive results. The scheme has inculcated democratic values among the members of SHGs who become the agents of this process among the common people. However, they still feel that the success depends upon the encouragement and support they receive from the Bank which acts like a catalyst in the percolation of the programme.

PAPER 7

INSTITUTIONAL INTERVENTION AND EMPOWERMENT OF WOMEN FOOTWEAR WORKERS

Giriyappa Kollannavar and B. Krishnama Naidu
Central Leather Research Insitute, Adyar, Chennai-600 020.

INTRODUCTION

The progress witnessed by India in certain areas after Independence is commendable particularly in the field of food production, dairy development information technology etc. Inspite of the phenomenal growth, third of the Indian population are still living below the level of minimum subsistence. In this, majority of the people belongs to woman labour class of informal sector. Their condition has become still worst due to recent liberalization and globalization.

At the national level there is no authentic data available on the total number of women workers engaged in productive activities as the authorities involved in compiling statistics on women's participation in productive work and their contribution to family and national income do not reflect a true picture. Hence their contribution continues to remain grossly under reported particularly the traditional sector where women participate in productive work. These traditional production units are no longer continuing their vocation due to changes in the production levels and customer preferences due to liberalization and globalization. However, a few artisans in some clusters are still continuing their profession as there is a good demand for their products in spite of competitions from new entrants and products flooded from mechanized units. Millions of artisans are involved in such professions of which leather is one.

LEATHER INDUSTRY

Historically the leather industry was a household cottage industry. This industry was dominated by a particular community, which was classified as Schedule Caste after the Independence of the country. People engaged in this vocation carried the leather trade very systematically. Most of their raw material requirement of leather was sourced from the dead animals. They use to produce various leather goods particularly footwear to meet the local demand. After the Independence, the leather industry has undergone remarkable changes and the growth was particularly phenomenal during the last three decades. Presently 2.5 million people are directly involved in this industry. In this 80 percent of the workers are in informal household industries. Mechanization in the production and value addition to the products have been introduced during the late 1980's .The government's industrial and trade policies, institutional support coupled with aggressive entrepreneurship and growing demand for exports have been the main factors contributing for this significant growth.

Important products produced from leather are footwear, garments and leather goods. Among the leather goods, belts, handbags, gloves harness and saddleries are major items. Footwear consumes about 60% of the total finished leather produced in the country. While, the leather industry has been grouped among the thrust areas, the leather footwear and products are treated as the extreme focal areas.

According to the study on "Nationwide survey on leather in India (1997)", carried out by CLRI, the footwear usage was nearly 2000 million pairs valued at per year. In this 800 million pairs (40%) constitute leather footwear, nearly 520 million pairs are produced by the traditional footwear artisans at household units.

WOMEN FOOTWEAR WORKERS

The participation of women in the household footwear production is a common phenomenon. Their contribution towards family income by way of their labour is crucial. This is more true in the case of poverty ridden families where women work under compulsion. Though women's economic contribution by their labour to the household footwear manufacture is significant, yet attention to their economic contribution is not given. Hence their labour and economic contribution is always treated as invisible.

ATHANI-INFORMAL LEATHER FOOTWEAR CENTRE

Athani, is a small town in the Belgaum district of Karnataka (India), with human population of 42000. Nearly 20% of the total population (8000 people) in the town belongs to scheduled caste. Of this 25% belongs to leather workers. In this tanners and footwear manufactures comprise a major share.

HISTORY OF LEATHER TRADE IN ATHANI

Manufacturing of leather footwear using locally available bag tanned leather is a family vocation for the local artisans. Many generations are involved in the transition of this family profession from elders to youngsters. How long the artisans of this cluster have been practising in this trade is not known. Before 1940, the footwear manufactured was of a thicker variety and suitable for rough terrain. Gradually the art of producing thinner variety (light weight) footwear with flexibility and supportive side flaps and beautiful upper decorated with intricate weaves braids and knots has come of age.

ORIGIN OF "KOLHAPURI" FOOTWEAR

Kolhapur, fast developing district town of neighbouring Maharashtra State is 60km away from Athani. The wholesale merchant exporters from Kolhapur procured the footwear made in Athani and surrounding places and marketed to different places of India as well as exported abroad. Due to trade link with Kolhapur, for many buyers the footwear produced at Athani was identified as "Kolhapuri" chappal and the name has become globally famous.

The speciality of this footwear is that the entire footwear is made out of leather. Kolhapuri footwear was in great demand not only in India but also world all over particularly in European countries. However, due to bad management by the merchant exporters and inability to maintain the quality of footwear, the export volume has come down and affected many of the household units. Hence families closed down their production activities and switched over to other occupations. The most affected were the women workers as they could not cope up with the new working conditions outside their homes.

INSTITUTIONAL INTERVENTION - CENTRAL LEATHER RESEARCH INSTITUTE

The Central Leather Research Institute (CLRI), founded in 1948 as a National Laboratory under the Council of Scientific and Industrial Research (CSIR) has been working in close association with the Indian leather industry. It has grown steadily since its inception and caters to a mixed clientele. Its commitment to societal programmes to improve the living conditions of the grassroot artisans is commendable and widely acknowledged. Under the Leather Technology Mission Programme launched in 1995 with the support of Govt. of India, it attempted for the overall improvement of leather sector in the country. Under this programme, Athani was one of the centers selected for cluster development programme for footwear.

CLUSTER APPROACH

Athani has 284 footwear producing household units spread over in two localities on the outskirts of the town. They are traditionally skilled warriors of footwear production. It is interesting to note that the entire family members participate in the footwear production process. The division of labour between men and women is systematically followed. Each member of the family has a specialized skill in making a particular component of the footwear. Even school going children do participate in their leisure time in smaller operations of footwear production. While men are involved in cutting, marking, stitching and finishing processes, women take on the tasks of sole stitching, grading, cleaning and decoration of the instep with different weaves and veins.

TRAINING PROGRAMMES

CLRI, identified certain crucial areas for socio-technological improvement of the artisans in Athani. To gain the confidence of the artisans, for imparting training programmes the team member conducted the field study in the beginning and held discussions with the community leaders, elders and artisans. After gaining confidence among the artisans on the usefulness of the training programme main areas of the training programme was identified. Non-adherence to uniform quality and size of the footwear, use of inferior quality raw material (bag tanned leathers) and wet mud as adhesive, ugly stitching, and improper finishing are some of the causative factors for deteriorating the quality of the footwear.The designs with which they are producing are stagnatic and the artisans are unaware of the consumer taste of new designs particularly in the recent past.

TRAINING AT DOORSTEP

The team members from CLRI have organized training programme at the field station itself. They conducted week-long programme on simple techniques of maintaining standardized sizes of footwear and use of good adhesive. In the initial stage only few artisans came forward to learn the new techniques of footwear making. Gradually the fellow artisans who realized the usefulness of the training programme joined. About 150 artisans attended the training programme. Of this 88 are women workers.

WOMEN AS TARGET GROUP

During the training period the team observed that the interest shown by the women artisans was remarkable and they were more enthusiastic in learning new designs of footwear. CLRI along with Asian Center for Entrepreneurial Initiatives (ASCENT), a Non-Governmental Organization, decided to focus on women artisans to strengthen their skills and empower them to produce full footwear independently. Accordingly CLRI has identified few educated young women who belongs to the Cobbler community, as instructors to train the fellow women footwear artisans in their household premises itself. Prior to keeping the women artisans as instructors, CLRI trained them for a month at its campus in Chennai on quality consciousness and standardization of sizes. Creating awareness on savings was inculcated by the ASCENT.

EMERGENCE OF SELF HELP GROUPS

The concept of Self Help Groups (SHG's) is new to the women artisans. During the training period in the first week itself, young and enthusiastic girls from footwear making families formed a group and started contributing amount every week. Formation of SHG's among the women artisans is a major achievement towards empowering women artisans.

EMPOWERMENT OF WOMEN SHGs

In the beginning, women artisans concentrated on weekly meetings and contributed towards savings. With the help of CLRI, women SHGs got the work from employer for preparation of footwear components. The work is distributed among the members of the SHG. They successfully carried out the first order and deliver the finished components in time. Prompt delivery, quality finish of the product, earned good name for the SHG among the employers and they preferred to supply more job work to women Self Help Groups.

Now they are more confident of getting continuous orders and a few of the women Self Help Groups artisans even started producing full footwear. These SHGs are following quality checking system at each stage before delivering the goods. For undergone training at CLRI, Chennai Rejected footwears are later refinished and corrected. Thus the success story has begun for them.

NEW LOOK TO SHGs

Women who did not know how to open and operate Savings Account at local banks are now proud owner of small savings bank account. Each group follows transactions through bank only. One of the women members, who has the basic education, is entrusted to operate the financial transactions and maintain proper account. The weekly meetings of the SHGs is to review the progress of the SHGs and follow disciplined steps in paying their contributions. Within a short period of two years, these SHGs

are now having net savings of Rs 2lakhs to their credit. This amount is not only from their savings, but also with the share of profits which they earned collectively by carrying out the job work.

ADVANTAGES OF FORMATION OF WOMEN SHGs

All SHGs have shown keen interest to learn more skills on new designs.

SHGs want to empower themselves as entrepreneurs.

SHGs are now aware of evils of practising child marriages and pledged not to support child marriages.

The women members are now conscious of keeping the surroundings in hygienic condition.

SHGs women get collective support from other members against the atrocities by their husbands.

Improvement in earnings as work is equally distributed among the members.

On the road to economic independence.

GAINS FOR THE WOMEN ARTISANS AFTER CLRI'S INTERVENTIONS

Before Intervention	After Intervention
Use of primitive tools	Started using improved tools
Men dominated the production and trade	Women gaining access to full footwear production
Absence of leadership qualities	Growing confidence of leadership characteristics among artisans
No training facilities	Training at doorsteps
	Technical and business skill inputs
Non collective bargaining power, low margins	Ready marketing facilities for innovatively designed products and high margins
Traditional brand image of Kolhapuri footwear	New brand image slowly making inroads in the international market 'Toe Hold'
	Diversified products, new designs and use of chrome tanned leather for uppers
No financial support from banks as number of artisans are defaulters an practice of bondage to traders; hence low self-esteem	Savings through Self Help Groups, freeing from borrowing and bonded work, better self esteem and confidence
Local traders exploitation and offer minimum price	NABARD adopted this cluster for overall development
	Production against order and maximizing profits
Second generation youth reluctant to continue the family occupation	Willing to take up family occupation due to enhanced earnings.
Women confined mainly in house only	Women with help of Self Help Groups started attending public social functions.
	Empowerment of women through Self Help Groups
	Access to banks and women opened savings account
	Women travelled to metro cities, a few even abroad.
Lack of collectiveness	Growing confidence of 'We belonging ' factor
Absence of luxury household items	Nearly 8% household possessing two wheelers
	12% have TV sets
	17 and 21% got electrical and municipal water connection on their own.

FUTURE INTERVENTION

The success story of Athani cluster is a clear evidence to reach the goals of development by reaping necessary technical inputs. CLRI in association with NLDP, ASCENT, Palani Bharatiya Charmodyog Sangh and LIDKAR took lead reaching of the technology to the unreached. It is fine that Athani type model has to be implemented in several such clusters spread in different parts of Karnataka, Rajasthan, Uttar Pradesh etc...In the light of the WTO regulations, it is necessary to protect the skills of the artisans and improve the products made by them. A delay in such intervention may oust lakhs of artisans away from their present occupation.

PAPER 8

LIFELONG LEARNING FOR WOMEN EMPOWERMENT

Dr. Ajaib Singh
Director, Dept. of Adult Education
Panjab University, Chandigarh

Dr. Sweeen
Project Officer, Dept. of Adult Education
Panjab University, Chandigarh

Lifelong Education is an overall approach, leading to creation of a learning society. Hyderabad Statement on Adult and Life Longlearning (L.L.L.), states that "L.L.L. provides an overarching vision of education for all. This comprehensive vision of L.L.L. is necessary to empower people, expand their capacities and choices in life and enable individuals and societies to cope with new challenges of the 21st Century. Learning at all levels should aim to achieve the goals of equity, equality, human dignity and gender justice.

Unfortunately, today's world is categorized in two categories; information rich and information poor. According to Kumar (2000), "the implications of such a situation are far reaching in a world, where knowledge and information have become synonymous with power. The information poor societies are not only deprived of access to information but they are also made the victim of knowledge and information processed and neatly packed by the information affluent to their advantage" Similarly in Indian society, women with 46 % illiteracy are information poor as compared to their male counterparts. Literacy is a critical input and foundation of L.L.L. Empowering women means, enabling them to realize and utilize their full potentials to take part in the decision making, to exercise control over their own lives and circumstances around them, to break free from outdated derogatory customs, beliefs and practices to take active part in process of social, economic and cultural development, to contribute towards the societal and national development. They have become a national need and priority. The ability of the women to participate effectively in development oriented programmes is constrained by illiteracy and other factors. Longwe (1997) explains that in the traditional point of view a woman can be empowered if she has access to literacy, education, productive skills and capital. Longwe expresses an alternate view also, which puts emphasis on women collectively coming together, to recognize and address the gender issues that stand in the way of their advancement. According to Devadas (1999), empowerment implies a state of mind and attitude of a person. An empowered woman has a positive self-image and takes active part in decision-making, has greater access to knowledge and resources, self-confidence and undertaking of the importance of human values, rights and privileges for a more dignified life. (Devadas, 1999), Pillai (1999) opines that empowerment is an active, multi-dimensional process. Power is not a commodity to be transacted. Power has to be acquired. Once a woman is empowered, she has to exercise this power and sustain and preserve it. Education with an emphasis on economic independence is an important means for achieving women's empowerment in social, political, cultural and economic reality. For the first time the UNESCO Conference in 1962, underlined the importance of the access of girls and women to technical and vocational education for economic and social development. Education not only helps women to gain knowledge but also provides the necessary courage to face the challenges of life.

Life itself is full of changes; there is an explosion of knowledge and technology. There is need to equip oneself with new knowledge and skills. It is here that L.L.L. comes to save us from becoming obsolete. Dave (1997) says that "Life Long Education provides individuals and society with opportunities not only to adapt to change but also to participate in change and to innovate". Knapper and Cropley (1985) defined L.L.L. as a set of organizational and procedural guidelines throughout life. Oyedeji (1990) opined that L.L.L. is conceived, developed and practiced as learning that goes on all the time from cradle to grave. The ultimate goal of L.L.L. education is to maintain and improve the quality of life.

THE PRESENT SCENE

In India, at present, we have three categories of women, with different degrees of achievements on the education front.

i) Highly qualified professional, well-equipped, dynamic enterprising and independent women. Their percentage is quite insignificant.

ii) Women, who have studied up to graduate and post-graduate level. They work in offices, factories or schools. They are traditional, meek and are dominated by their male counterparts. They cannot be called empowered.

iii) Illiterates or semi-literates, for whom non-formal adult education programmes are being implemented. At present 46% of total women population of India is illiterate.

Hence, educational needs of Indian women are varied. This state of affair exists not only in India, but also in most of the developing and under-developed countries. Therefore, such educational programmes have to be devised, which cater to all the three categories mentioned above. An education system that integrates women to the main stream of society and does not accentuate existing inequalities between men and women has to be devised.

For an illiterate, it would mean functional literacy combined with a series of learning programmes that would help her improve her awareness, capability, skill, confidence and ensure her participation in decision making. For a semi literate rural woman, it may mean facility to learn a new skill that would help her to earn a living or attend a short-term course on gender equity which would give her enough confidence to speak out against injustice. L.L.L. is meant not only for illiterates or neoliterates but for literates and professionals like doctors, teachers bureaucrats etc.

The National Policy on Education (NPE) (1995) had clearly pointed out that every educational institution should take up active programmes of women's development. NPE, also laid stress on system of adult and non-formal education of women. The literacy situation both among males and females has improved over the decades. While in the case of male population, literacy rate has attained the sustainable level of 75% and female literacy rate is still more than 20 percent below that level. There is a glaring gender disparity in the literacy rates. Gender disparity in literacy rates continued to increase till 1981. After 1981, it started to decline. Gender disparity in different age groups of males and females during 1998-99 is depicted in the following table.

Literacy Rate 1998-99

Age Group 1	Female 2	Male 3	Gender Disparity 4
6-9	67.4	73.1	5.7
10-14	76.1	87.0	10.9
15-19	68.2	85.3	17.1
20-29	54.2	81.8	27.6
30-39	42.0	71.4	29.4
40-49	36.8	69.2	32.4
50+	21.1	55.9	34.8
Total (6 years & over)	**51.4**	**74.5**	**23.1**

As against an overall gender-disparity of 23.1 percentage points for population aged 6 years and above, gender disparity was low in younger age groups viz. 6-9, 10-14 an 15-19 and it was higher in the older age groups.

Gender equality which ideally should be 100, improved from 68 in 1981 to 75 in 1991 and has gone up to 83 by 2001. Number of female literates per 1000 male literates also improved from mere 305 in 1951 to 667 in 2001. The percentage of girls at higher secondary level, in higher education, has also registered a substantial increase; i.e. from 13.3% to 35.3% and 10.0% to 35.8% respectively from 1950-51 to 1995-96. The enrolment in Universities also has registered a four-fold increase since independence. The participation of women in technical and professional streams has made a tremendous improvement by 23 times since independence. This has been made possible by increased facilities by way of Distance Education system, Open Universities, Women Universities, Non-formal Adult Education, setting up of Women's Study Centres/Cells and Departments of Adult, Continuing Education & Extension in universities. These alternative systems have made a significant contribution to the growth of women's education in the country leading to women's empowerment.

CONTENT OF EMPOWERMENT EDUCATION

The Constitution of India has granted social and political equality to women. Political franchise extended to women would become meaningless if they are not able to understand the issues, on which their votes are decided. Social equality is practised by women, who have come out of their seclusion. Women have to be trained for skilled or semi-skilled income generating activities, so that they become economically productive identity. There should be income access for women to vocational, technical and professional education. The participation of women in social, economic, political and cultural life would decide the country's progress and prosperity. Longwe (1997) uses the term 'Schooling for Subordination' to describe the learning process of women, because content of learning material has the dominant messages of domestic and reproductive work for women, while men are presented as doing productive work. Some N.G.Os, which are engaged in adult literacy programmes, have come up with literacy material where aspirations of women are taken care of.

Content of adult education meant for empowering women should be such that it offers income and employment possibilities throughout. It should focus on work-related skills.

Educational content should prepare beneficiaries of different categories for the competitiveness of enterprise in the global market.

It should be related to humanistic traditions and should lead to self-development.

Science and Technology need also to be made an important part of the adult women learning curricula. If girls' careers are to be taken seriously, the significance of the science subjects should be made clear to them in High School. This will ensure greater women participation in modernized sector.

Moral and Psychological dimensions resulting in increased self-confidence and self-esteem curricula and textbooks should be re-designed to include valves and processes which commensurate with the new status of women.

Education must address the individual aspiration of the women.

Democratic, political and cultural issues should be included. To promote culture of democracy, education must extend its benefits to culturally, economically and geographically deprived section of the society. It must make everyone understand one's rights and duties.

Any type of knowledge and skills that enable an individual woman to develop and function in a Complex environment with a high degree of efficiency, should form a part and parcel of adult learning curricula for women. The choice of disciplines offered to women at different levels, should be in keeping with the objective of bringing women's equality. The identification of some subjects as "Suitable" to women, should not be there. Individual interest, aptitude and ability of the women should determine the choice of subjects.

Gender training, as described by Longwe (1997) which is concerned with enabling participants to recognize the political and ideological dimensions of gender inequality and address problems on this basis.

THRUSTS

Adult women learning should:

Articulate with general education, technical and vocational education and higher education. In India, women employees mean teachers, nurses, typists, clerks, telephone operators etc. In colleges and universities faculties of social sciences have more girls than boys. But situation in Engineering colleges and science faculties is otherwise. An Arts degree does not provide girls with good jobs, rather it results in unemployment. So girls need to be motivated to study more technical and vocational courses, which will help to get paid jobs.

Support the initiatives of non-formal education.

Address the changes in the world of work to ensure employability.

Contribute significantly to social effectiveness, social responsibilities, self-actualization and empowerment.

Strive to remove disparities amongst gender, disparities that exist in the areas of health, nutrition, education, decision making, right to reproductive choices, policy making, policy implementation, inheritance etc.

Enable women greater control over the circumstances.

Free female gender from the shackles of outdated, humiliating customs, beliefs and practices.

PROGRAMMES

In India, 'Ministry of Education' has been rechristened as 'Ministry of Human Resource Development'. Expenditure on education needs to be considered as an investment as it develops vast resource of humans. In fact it is the 'key-word' for the

development in many underdeveloped and developing countries. In India, need has to be assessed in terms of human capital and plan for investment in different areas of education, so that best returns can be achieved of investment done. Against this background, it is suggested that education meant for adult women, ought to provide:

Certain degree of general education.

Provision of Lifelong learning.

Vocational/Career - Oriented Programmes: Empowering people at different socio-economic and educational levels with marketable vocational skills, which are appropriate to the market demands both in rural and urban areas. For the mass of students who have undergone general education, courses in continuing education could offer specific skills. For those already in jobs, it is an opportunity to update skills or acquire a qualification for career advancement.

Equivalency Programme: Catering to parallel programmes for disseminating knowledge in all walks of life and for different segments of the population through need-based and relevant education programmes to fill in the gaps in their intellectual growth, enhance professional and technical competence and promote undertaking of contemporary issues.

Quality of Life Improvement: Upgrading living standards and lives of citizens to an accepted level of development, and focusing mainly on the disadvantaged sector for this purpose.

Leadership and Human Resource Development: Developing and enriching the potential of local human resources particularly the elected representatives in the panchayati raj system with special reference to elected representatives of women and disadvantaged groups so that they can more effectively participate in self-governing and development processes and become change agents.

Social and Citizenship Role Awareness: Increasing knowledge, awareness and improving functional skills of the local population in areas which affect them (environment, food, shelter, population education) through the preparation of an integrated profile of community needs.

Individual Interest Programme: catering to individual interest of adults for promoting their personal development, which will ultimately help in the overall development of society.

STRATEGIES

As different groups of women have different educational needs, formal system of education shall not serve the purpose, we shall have to look for options like;

Flexible Learning system

Distance Education

Private Education Providers

University Centres of Adult, Continuing Education & Extension.

FLEXIBLE LEARNING SYSTEM

Formal system of education has proved to be inadequate in meeting the demand of growing numbers. It is not only the enormity of demand in terms of number, but also variety of courses, the diversity of clientele's needs, issues of space, time and content that force us to plan, design and adopt Flexible Learning Systems. Education cannot be had once and for all, it cannot be age-limited. Thinkers like Evan Elliach speak of Deschooling society. It is the learner who ought to decide, when, where and how he wants to learn. Our education and learning process has to be flexible. The transformation of societies, the changes taking place at work place result in increasing demand for learning opportunities. This demand can be met through Flexible Learning system.

DISTANCE EDUCATION

The National Policy on Education (1986) emphasized the need for Open Learning System and Distance Education. Distance Education is a necessity today. A well-defined system of Open Learning System needs to be developed, relevant to the needs and circumstances of the learners, especially girls and women. The major thrust of Open Learning System will be on the acquisition of life-skills and vocational skills directly contributing to productivity and inculcation of habits of self-learning. Degree, Diploma and Certificate courses, which are directly relevant to women, can be developed and provided through Distance Education. Worth mentioning here are the courses, launched by Indira Gandhi National Open University, New Delhi. These courses have immediate relevance to women and aim at empowering them.

Diploma Programmes in Early Childhood Care.

Diploma Programme in Nutrition & Health Educati[illegible].

The objective of these courses is to enable women to get employment or be self-employed and also to serve as in-service training for certain cadre of functionaries.

Bachelor's Degree Programme in Library & Information Sciences

Bachelor's Degree Programme in Nursing

Diploma Programmes in Management

Course on Legal Literacy

Course on Foresting, Dairying & Soil conservation

Course on Food & Nutrition

Course on Women & Development.

Punjab Technical University, Punjab offers following courses through Distance Education.

M.Sc. (Information Technology)

Lateral Entry to M.Sc. (IT) Direct entry to 3rd Semester.

Post Graduate Diploma in Computer Applications (PGDCA)

Post Graduate Diploma in Software Technology (PGDST)

Post Graduate Diploma in Computer Teaching (PGDCT)

B.Sc. (Information Technology)

Bachelor in Computer Applications & Management

Experience of various Open Universities of India, shows that Distance Education institutions can help promote awareness not only for literate, but for neo-literates and semi-literates also. Distance Education can help in creating awareness amongst the masses. Distance Education provides equality of opportunity by creating access to all. In developing countries, where there are imbalances of all kinds, Distance Education is the right choice. This mode of education also helps in raising employment opportunities.

The open schools established in India, also provide education to school drop-outs.

UNIVERSITY DEPARTMENTS OF ADULT CONTINUING EDUCATION AND EXTENSION

The University has accepted the importance of extension work besides teaching and research. However, institutionalized need based extension programmes are yet to be operationalized in most cases. In order to ensure effectiveness of Continuing and Extension Education for women, feedback should be taken and evaluation should be done. Integration of extension as the third Dimension in the University system is imperative for realization of goal of emancipation and empowerment of women.

It was in 1977 that the University Grants Commission (UGC) in its Policy Statement declared extension as the third dimension of higher education and accepted it as equal in importance to teaching and research. The UGC defined extension education as 'the extension of knowledge and material resources of the institution to the community and vice-versa to gain insights into the socio-cultural realities with a view to reflecting these in the curriculum of higher education'.

The UGC provides guidelines and financial assistance to set up new Departments of Adult and Continuing Education and Extension (LDACEE). This was the first concrete step in the direction of initiating and institutionalizing the Third Dimension in Indian universities. As reflected in the Policy Frame of UGC, it was the vision of the policy makers that the DACEEs evolve as self-supporting Centers of Non-Formal Education by developing inter-linkages between the universities and other agencies, organizations, institutions and voluntary activists. It was visualized that such an interaction would make the formal education curriculum realistic, need-based and relevant. This would also help the university to play an active catalytic role in progressive social change.

96 universities at present have DACEEs with a priority programme of mass literacy through their colleges under the National Adult Education Programmes (NAEP) that was launched in 1978. Other programmes of adult education, continuing education, legal literacy, population education, science for the masses, planning forums etc. were also now conducted by the Departments. The UGC gave an umbrella term 'extension education' to all such community education programmes run by the universities. Today more than half of the Indian Universities conduct extension programmes according to the UGC guidelines, UGC review reports have indicated that while some departments showed non-performance, others have been engaged in innovations for development of an extension culture, a curriculum for teaching and research in extension.

The UGC has visualized a co-ordinating role for DACEEs to implement extension education programmes through colleges. The college teachers trained by the DACEE co-ordinate the college level extension programme in which the students enroll and

are either certified receive marks at the end of the project. Except for approved continuing education programmes at Department level, the DACEE cannot enroll students directly in the extension education programme. We see that the DACEE structure envisages the large scale involvement of teachers.

University Grants Commission (UGC) is the funding agency for the universities. IX Plan Guidelines for Centre for Adult, Continuing Education & Extension (1998) describe 'Extension' as the 'Third Dimension' of the Universities, equal in status to teaching and research. It is an umbrella term, which includes adult education, continuing education, population education and community education through field outreach activities. Keeping in view this policy frame and guidelines, department has accepted the philosophy of Continuing Education as part of its total programme and tried its best to involve University and college teachers, students, NGOs, Govt. officials and other welfare agencies in continuing education, extension education and field outreach work, in its endeavor to develop capabilities of the community for the overall development of the nation and helping people to improve their quality of life. The Center caters to the needs of those people who have been deprived of benefits of formal system of education. It conducts need-based flexible programmes, which shall facilitate linking of higher education with developmental process. The Centre tries to reach to the larger sections of adults through university system to equalize the learning opportunities, and to address market demands both in rural and urban areas. The center holds courses which are skill based, family life education, value education or on social issues such as para-legal training for grass-root workers. The Centre endeavors to cover various geographical communities such as urban slums, city population and rural population. Women and backward classes are the special target groups. Presently, the Centre is organizing programmes according to the UGC guidelines. A number of short term Certificate courses, hobby courses aiming at improvement in employability of rural and slum men and women are conducted on demand. Here is the list of few popular courses organized by Centre for Adult, Continuing Education & Extension, Panjab University, Chandigarh during 2001-2002.

Healing by Spiritual Way – Naturopathy.

English Speaking & Personality Development.

Computer Education Teaching, the World Internet web site design and heading home-Based e-com-business the new millennium.

Course in Beauty Culture.

Gender Sensitization.

Helpline Relaunched.

Film on Women Empowerment.

Legal Literacy Camps.

Celebrations of World Population Day.

Food Craft Courses.

3-month Certificate Course on typing.

Training Course on Candle Making.

Vocational Course in Typewriting (Six months).

Certificate Course in Oil Paining (One month).

Workshops on Safe Driving.

Workshops on Awareness Generation.

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PAPER 9

WOMEN DEVELOPMENT AND MICRO ENTERPRISES IN KERALA

Dr. Abraham Vijayan
Lecturer in Sociology
Government College
Kanjiramkulam
Trivandrum

Development in its varied dimensions is a subject of intense and absorbing interest for social scientists all over the world. Development denotes progress – social, economic, educational, cultural, scientific and technological – brought about by programmed efforts to inaugurate an era of orderly and peaceful transformation of a society in a constitutionally desired direction. The question of social and economic development should be addressed together, since they are interdependent and have strong nexus. The widespread social tension that we experience today is attributed to the over emphasis given to economic growth models.

Social development in our context is as much desirable as economic development. The social disparities in our society are more prominent and the existing structural conditions generally favour the rich and resourceful. The social science debate on development paradigms conceives social development as a true indicator of human development. They usually define social development as a progressive process which results in a steady improvement in social conditions. A glance at the documents of the UN agencies reveals that most of these tend to view social development both as a process and an approach for promoting the levels of social well being. Social well being is an umbrella concept encompassing equity, social justice and security, together with social cohesion, respect for human rights, non discrimination and participation and empowerment of the impoverished.

THEORETICAL PERSPECTIVE

Keeping in mind, the various development models like, growth model, Marxian model, modernization model, dependency model, post communist model, Gandhian model etc. it is interesting to note that participatory approach is widely applied both in developed and developing contexts. For the last few decades, the idea of people participation has been widely debated and practicing as a developmental strategy in Kerala. Micro enterprises is one of the offshoot of participatory development strategy in Kerala.

METHODOLOGY

Micro enterprises are small informal groups of women who belongs to poor families organizing themselves with the help of governmental agencies focusing on a small production unit with equal financial contribution from individual members. Such units are generally known as self help groups (SHGs).

The present study is a humble attempt to examine women development through SHGs that took place in Sreekariyam Panchayat of Trivandrum district in Kerala. There are 40 SHGs operating in Sreekariym Panchayat for the last two years. 50 percent of these units were randomly selected for the study. Simple statistical tools were used to analyse the data collected.

OBJECTIVES OF THE STUDY

The main objective of the study is to examine the women development through SHGs in Sreekariyam Panchayat. However the specific objectives are :

1. To examine the economic impact of women through micro enterprises
2. To study the social development achieved through SHGs
3. To explore how far micro enterprises promoted women empowerment

In the backdrops of the socio-economic profile of the members of SHGs, let us examine the women development in Sreekariyam Panchayat in terms of economic, social, educational and other empowerment aspects.

SOCIO - ECONOMIC PROFILE

Sreekariyam Panchayat is the suburb of Trivandrum city having close connections with the social and political life of the State capital. In the sample size 90 percent of the women are married and 65 percent belongs to the age group of 31-40. The number of divorced and separated are insignificant. While considering the caste distribution, 49 percent belongs to forward castes, 35 percent to backward caste and 17 percent are scheduled castes. The religious distribution shows that 88 percent are Hindus and the rest are Christians. 90 percent of them are living in their own houses and have terraced or tiled houses and only 25 percent

are living in thatched houses. 81 percent of the households have facilities like latrine, drinking water and electricity. Another important characteristics of the village is that 85 percent of the families are keeping the small family norm (upto 4 members). The village profile shows that most of the respondents are enjoying the basic amenities and represent a cross section of the typical Kerala society.

ECONOMIC DEVELOPMENT

The primary data shows that 65 percent of the women are specialized in any one of the skills and 70 percent are producing something in addition to their household chores. Some of the SHGs are utilizing bank loans and functioning in a large scale. These units were satisfying the local needs of the people where marketing is not a problem as reported by 65 percent of the respondents. The various items they produce are washing soap, candles, bakery items, curry powder, rice / wheat flour, umbrella, garments, stitching, book making / binding, etc. Some other units are doing some business like petty shop, provision shop, rice business, vegitable business, etc. In additional to their collective effort, some of the individual members are doing their own work as vegitable vendors / door step vendors, etc. In any way, they are generating some income to meet the basic necessities of the family. The family members are supportive to them. The study shows that through these SHGs poverty of the family become reduced as reported by 48 per cent of the women. Another 45 percent is of the view that, it is helpful to generate income partly.

Another important economic aspect of the SHGs is their saving habits. The members pool their savings and lend within the group to meet the credit needs of the members. Each member contributes the prescribed amount weekly. Loan request of the members are considered in periodic meetings and competing claims on limited resources are settled by concensus. The sample shows that all the SHGs has such types of micro banking system to meet some of the urgencies of the family. The weekly contribution is not a part of surplus, but a part of their livelihood spared in order to overcome the stringencies of the family. The remarkable development in that these poor 'non bankable' groups are effectively handling the micro banking system in rural areas. Some of the SHGs reported that they raised upto Rs. 60000/- of income. Now these 'non bankable' groups are confident to fill up the bank credit receipts and members alternatively going to the bank deposit the amounts. This is a great opportunity to acquaint with the banking system as far as the weaker sections are concerned. This is a marked development happened among women as a result of economic activity. If SHGs develop as a sustainable unit, definitely it will helpful to reduce rural poverty considerably.

SOCIAL DEVELOPMENT

There is a growing awareness among women to break the barriers of traditionalism and to participate in the various social activities of the society. Participation in SHGs are considered as a positive indicator of social development. 87 percent of the respondents reports that people's planning and 'Ayalkuttoms' at ward level are the background variables to organize themselves as SHGs. As a member of SHG, women have a number of opportunities to participate in seminars / workshops, training, etc. and to expose their self-images. The frequent changes witnessed are, they gained confidence in public speaking, installed co-operative mentality, secure cultural development, reduction of familial conflicts, freedom of expression, etc. About 38 percent of the women reported that behavioural changes were also noticed among the family members itself. 65 percent reported that they could expose their problems freely and their ideas were valued more than before.

Another important social development noticed among the SHGs are that they are discussing matters like marriage, birth, death etc. among the members of their family, problem of alcoholism, health issues and the like. Along with this, they are taking a decision to provide financial assistance during such occasions. A few SHGs are handling the issues of alcoholism also. The selected members are advising the particular persons amicably. Changes were noticed in such families. Some of the SHG members reported that alcoholism in their area is considerably reduced with the activities of SHGs. It is observed that where SHGs are strong there such type of social problems were reducing.

EDUCATIONAL DEVELOPMENT

The educational background of the village shows that 57 percent have high school education, 30 percent are pre degree or technically qualified and 8 percent are graduates. Presently 65 percent of the women are specialized in any of the employment or skills. Along with SHGs, a number of other governmental / non governmental agencies are functioning in the sample village and providing various types of knowledge and awareness training with regard to health education, child rearing, vocational training etc. All these vocational training, workshops, seminars and all other interactions with government / non government agencies satisfy the educational needs of the women to a greater extent. In short, education as a process of skill upgradation is satisfying through SHGs to a greater extent.

EMPOWERMENT OF WOMEN

Along with social and economic development women should be empowered through their participation in production process. It is considered that the low level of women participation in employment is one of the hindrances to empower women. The data shows that with the regular participation in SHGs 80 percent of the women are more aware of their ability and power

to do some thing productively. Considering empowerment 70 percent reported that now there is no difficulty to talk with officials and 69 percent are of the opinion that they are self confident to operate a micro enterprise. About half of the women remark that they are ready enough to deliver a public speech without difficulty. Another important observation is that 48 percent of the members are confident and are interested to work as public servants. This is a new awareness development among women through SHGs. It also reveals that, the women development should be started from the micro level itself and some sort of economic stability is contributive to the participation in political process.

CONCLUSION

The forgoing discussion clearly reveals that women are developed considerably through SHGs. Even though women development is analysed in terms of social, economic and educational, it is very difficult to confine development in a water tight compartment, since there are so many overlappings. Therefore, we should address all these aspects together in the analysis of women development.

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PAPER 10

MAHILA PADHANA BADHANA ANDOLAN

(A NEW SCRIPT FOR A MASS MOVEMENT FOR LITERACY AMONG WOMEN, WITH REFERENCE TO MADHYA PRADESH, INDIA)

Prof. Neerja Sharma
Director & Head, Dept. Of ACEEP
Barkatullah University, Bhopal – 462 026

Government of Madhya Pradesh was the only State in the country to evolve its own strategy for female literacy moving away from the standardised national model. In female literacy, Madhya Pradesh has condensed the growth of the three decades into one decade. Taken as a combined state, the growth in female literacy has been 22.49% in the decade of the nineties. Female literacy was 8.88 in the 1961 census. The first census after the formation of the state Madhya Pradesh. It grew to 13.93 in 1971 to 10.00 in 1981 and to 29.35 in 1991 making the combined growth in a decades, in the decade 1991-2001, Madhya Pradesh female literacy is 50.28% according to the census 2001 and still 50% female are illiterate so that Madhya Pradesh state government lanched a "A new script for a mass movement for literacy among female," in the State from 8 March 2001, International Women's Day by the honourable Chief Minister Mr. Digvijay Singh.

NEED OF FEMALE LITERACY

As it is already informed that 50% female are still illiterate in the state. According to Mahatma Gandhi, "when a man became literate only one man became literate; but when a female became literate, the whole family become literate". This statement shows the importance of female literacy for progress and development.

A Literate woman helps to develop the quality of life of family.

A literate woman helps for child education at home.

Through literacy, she tries upliftment of Economic condition of family and develop her skill.

A literate woman helps to check child marriage, over population, foeticide, dowry and struggle against blind beliefs and superstitions.

A literate woman gives no chance for exploitation to her and family.

LEVEL OF IMPLEMENTATION OF "MAHILA PRADHANA BADHANA ANDOLAN"

The "Mahila Padhana Badhana Andolan" conducts through five stage from village level to state level.

1st Level	:	Village level
2nd Level	:	Sector level
3rd Level	:	Janapad level
4th Level	:	District level
5th Level	:	State level

1. VILLAGE LEVEL

The illiterate female grouped themselves and formed "Padhana Badhana Andolan" and being literate, they will enroll in continuing education and participated in developmental activities.

2. SECTOR LEVEL (TAKING FOUR TO FIVE VILLAGES FOR A SECTOR)

"Jana Siksha Kendra" will open at sector level. It will conduct the centre and management".

3. JANAPAD LEVEL (BLOCK LEVEL)

Janapad Siksha Kendra will open at janapad level its main functions will give Technical and Academic support to centers.

4. DISTRICT LEVEL

Jilla Siksha Kendra will open at district level for giving academic, managerial and financial support to centres. The whole activities will be headed by to district collector.

5. STATE LEVEL

"Rajya Siksha Kendra" will be the main unit for literacy and primary education in the State. Its main function will bes coordination, financial arrangement, academic, support and review of the programme.

TARGET GROUP

Age group of (15 – 50) illiterate female i.e. 1.17 crore female illiterate. After literacy they will participate in equivalency programme and other C.E. programme. The volunteers will be known as "Guruji" and will be paid Rs.100/- per one literate female.

DURATION

It has been started since 8 March 2002, and this Andolan after number of monitoring and evaluation will continue upto 14, April 2003.

CHALLENGES OF FEMALE LITERACY

Madhya Pradesh as, we feel, made the critical leap in this decade in terms of literacy catching up with the national average and clocking a male literacy rate of 76.8%. Female literacy has made a significant increase from 29% to over 50%. Though the jump is impressive against the base of 1991 and in fact exceeds the total increase in three decades from 1961 – 1991, at 50% it still means that one out of two women in Madhya Pradesh is not literate. This is the task to be addressed with urgency. Not by 2012 as the Approach Paper to the Tenth Plan of the planning commission suggests but in the next two to three years.

We need to craft a new literacy strategy that focuses on women and plan for 100% enrollment and retention of girl children in schools. It is now time to move to a Mahila Padhna Badhna Andolan exclusively for women, a challenge of Madhya Pradesh has taken from August 2001. It will seek to make literate all illiterate women between August 2001 and August 2003 and would be complemented by campaigns for enrolling and retaining girl children in schools.

After Census 2001, it is clear that many of the development challenges in India are not India's challenges but challenges of certain Indian States. It is therefore time to redefine problems at state and sub-State levels. This will demand new State-specific initiates as against standardised national models. Madhya Pradesh will continue to address the challenges based on strategies that make sense to us and are crafted on the warp and woof of the majras, tolas and phalias of Madhya Pradesh.

There are a large numbers of people who have contributed to making the nineties the defining decade in terms of advance in mass literacy in Madhya Pradesh. We salute the Gurujis of our campaigns, the path-breaker who joined as volunteers of the Total Literacy Campaign, the Gurujis of the Education Guarantee Scheme Schools who took the message of education to the remote habitation of Madhya Pradesh, the 2,17,000 volunteer Gurujis of the Padhna Badhna Andolan, the tireless motivators in the districts at all levels who led the campaign and finally the people of Madhya Pradesh who decided to co-script their future.

PAPER 11

WOMEN EMPOWERMENT IN THE CONTEXT OF GLOBALIZATION

T. Kavitha Tresa
Calicut University
India

Gender is a crucial parameter in social and economic analysis since it focuses on the unequal relations of power between men and women through which women are positioned as a subordinate group in society. Women became second-rate human beings as a consequence of patriarchal society. What may have started out, as a way of organizing labour for different tasks between women and men has become established practices. In her book 'Feminist practice and post structuralism Theory, (1987) Chres Weedon's defined the term patriarchal as that which refers to power relations in which women's interests are subordinated to the interests of men. These powers rest on social meaning given to biological sexual difference. Once these became organized automatically women fell in a lower category. Then their potentialities cannot come out, cannot be used. They are deprived of their due share in society.

In Indian context the agitation for women empowerment was expressed in the form of feminism. For the most part, the history of Indian feminism has been one of social and political agitation directed against specific and concrete areas of injustice such as political under-representation, domestic violence and adherence to misogynistic tradition such as sati.

ROLE OF WOMEN IN NATIONALIST MOVEMENT

In 1931 women's right to vote was accepted during the Karachi session of the congress. Gandhi's role in feminizing politics, by encouraging women to leave the narrow confines of their homes and kitchen is not negligible. He saw the immense potential that lay untapped in women and by relying on what he viewed as their inherent non-violence and natural tenacity under duress, he brought them to the center stage of his self-rule movement. In her essay women and politics, Neeraj Chowdhary sees the role of most women in the nationalist movement more as a duty and less as an exercise of a choice to enter the public arena. However despite the nature of this struggle, which brought together men and women from different backgrounds, the achievement of independence did not lead to a marked improvement in the political participation and social situation of ordinary women across the country. Though Gandhi was all for women's political participation, he was not comfortable with the idea of them entering the power game. He saw women's role as cleansing politics rather than starting their own movements. This was a natural byproduct of Gandhi's curious mixture of political radicalism and apparently benign social conservation.

Owing to a lack of awareness of the possible roles that they could have been fitted into the primacy of the family over the individual meant that women's potential and abilities honed in the political arena during the nationalist movement were not put to effective use in immediate post-independence India. Rather than claiming their rightful place in the political power structure, middle class women got involved in worthy social and welfare reform programs such as refugee rehabilitation (a consequence of the country's partition) and the Sarvodaya and Bhoodhan movements, all programs inspired by generous communitarian ideals.

Getting a party ticket is not easy for women owing to differences in religion, caste and class, as well as the gender discrimination entrenched in Indian society. Social and domestic responsibilities, fear of character assassination, family disapproval and party bias all make a woman's choice difficult. It is for no other reason that despite remarkable strides made in all sectors of the economy, the number of women in politics has continued to dwindle in the post-independence period. From being ranked third in 1973, India today occupies a dismal sixty-fifth position internationally in terms of women's representation in the parliament. Even women like Sarojini Naidu and several other prominent women leaders eminently qualified to take on the political mantle, were all relegated to secondary, tokenistic political positions in independent India. This was a consequence of the erosion of liberal political and social values amongst the dominant political parties.

The rise of Indira Gandhi and Jayalalitha also are not a general example. In a traditional and modernizing society like India that still hangs on to traces of feudalism marked by the concept of inherited rule, the rise of Indira Gandhi or Jayalalitha is due to family connections. Interestingly despite the opportunity conferred upon them women rulers have rarely aligned themselves with a feminist agenda due to the fear of destabilizing the structures that sustain their position.

Under Rajiv Gandhi the scenario improved may be because he regarded women as a sizable vote bank that he could rely on, and thus made more allowances for them. Apart from setting up the National perspective plan for women, he ushered in a motion to give 30 percent reservation to women in the village governing bodies, or panchayats. But he undid his good intentions by passing the notorious women's protection of Rights on Divorce Act (1986) to placate the conservative sections of the Muslim community.

The record of other political parties is not good either. In the BJP, only ten out of 147 members of its National Executive are women and the left wing parties fare no better in this regard. The CPI (M) has one woman representative in politburo.

The UN's declaration of 1975 as International Women's year, and later of 1975-85 as the INW decade, gave an impetus to the growing consciousness amongst women for the need to do something to redress their subordinate position in Indian society. The UN published a seminal Report on the status of Indian women in 1975, called Towards Equality. It proved to be a watershed in the history of Indian women's movement. It contained certain startling revelations in issues like female infant mortality, child marriages, illiteracy, and dowry.

The awakening of the marginalized group, the underprivileged sections of the society such as the poor and middle-ranking peasant to voice their discontentment with the political regime also marked the decade.

The involvement of women particularly from educated, middle and working class backgrounds in the social reform movement did not help them. Now the gradual absorption of educated women into the administrative structures of the government has been a positive development. Such a system would eventually tend to help woman to assume positions of responsibity. The present-day dismal 7 per cent representation of women in parliament is a glaring testimony to the exclusion of woman from politics. Women organizations are asking for a 33 percent reservation in the parliament and state Assemblies, in order to reverse this trend. It will require a tremendous sustained fight to force the dominant political parties to accept this demand.

What women enjoy today is only token representation to women in the party as well as any other different public institution including the church. They never involve them in real decision-making process. The political participation of Indian women is sporadic and supportive, rather than consistent. Protests and movements that have caught the imagination of the masses like those, which brought in their wake millions of farmers, landless labourers, dalits, have always marked Indian social life, all over India. Movements headed by Arundhati Roy, Janu, Medha patkar are examples. Mass Land-grab Movements led by communist party of India, the Anti-Price Rise agitation in Maharashtra and Gujarat, the grass roots movements led by the Sarvodaya leader J.P. Narayan are other mass movements that became platform for previously voiceless people; among whom were women particularly from the working classes, lower-middle classes, the backward castes and Dalits. Unfortunately once the agitations are over, these very women withdrew from the public arena and went back to the humdrum of domestic duties with out drawing any political mileage out of their endeavors.

Capitalism is passing through a crisis from which it is trying to escape. Over production, Recession, Inequality prevailing in trade and related activities etc are its major symptoms. To overcome the crisis all the developed capitalist countries are trying to impose globalization process upon other countries in the world. Economic globalization, according to Professor M.A. Oommen, is, "transnationalisation of production and capital, standardization of consumer tastes, legitimization of global capitalism through transformation\creation of international institutions." Due to this so many south East Asian countries are in the verge of utter economic collapse.

Crisis in the capitalistic sector has adversely affected the economy of developed nations like France, Germany, England, and Japan etc. People of all these nations are suffering a lot from the above phenomenon. Economy of USA also faced a recession. Heavy slash in growth rate, high unemployment rate, closure of several numbers of firms etc had taken place. Thousands of workers were retrenched from their service.

Globalization actually is an imperialistic strategy through which, imperialism is trying to impose its interests all over the world. Multinational monopoly corporations in the capitalist countries want to control the world market through globalization process. America is the leader of the above said multinational groups. They can control the prices of all commodities, which are traded all over the world market. World Bank, IMA world Trade organizations are some of the tools in their hands to safeguarding the production of their own countries to an extent. Charging exorbitant prices for their products, procurement of products at cheap rate from the third world countries assigning quality problems to the imported items to give protection to their own domestic items etc are some of the tactful strategies adopted by them.

Development policy is not class-neutral nor is it gender neutral. Gender stratifies social life in a very fundamental sense by the division of labour between productive and unproductive. The former is income-generating activity falling in the sphere of the market while reproductive activities which include household work (food preparation collection of fuel and water, cleaning and sanitation) health care, care of children, elderly and other adults fall within the domestic domain. In most societies women have generally borne the major responsibility of carrying out reproductive functions while men specialize in income earning activities outside the home. The possible role of biology, as for instance pregnancy and child bearing in evolving such a division of labour cannot be denied. However, it cannot explain the whole gamut of gender inequalities that we observe today.

Globalization is a concept that is variously understood and differently defined. The most visible manifestation of globalization is the growth of transnational companies. This process while it enriches a few marginalizes the many. There is considerable

debate as to how the economic globalization affects the local communities, the poor, and the disadvantaged. The UN secretary stated "the central challenge we face today is to ensure that globalization becomes a positive force for all the world's people, instead of leaving millions of them behind in squalor". In a world of globalized and deregulated commerce in which everything is tradable and economic strength is the only determinant of power and control, resources move from the poor to the rich, and pollution moves from the rich to the poor. Now we have to combine these two facts. The subordinate position of women and the profit oriented new economic phenomenon in globalization. Most governments now try to adopt structural adjustment .

Since housework, preparation of food and care of children etc is not regarded as contributing to national output, women 's work comes to be regarded as unproductive labour. Its importance for sustenance of the household is recognized but taken for granted. Understanding the distinction between productive and unproductive activities and their inter relation, provides a conceptual basis for gender analysis. Structural adjustment programs refers to the process by which a developing nation reshapes its economy to be more free and market oriented. More specifically, it assumes that an economy will be more efficient and productive in the long run if market forces operate, and products and services are not protected, subsided, heavily regulated or produced by the government. From the point of view of gender, it must be remembered that the reproduction and maintenance of human resources cannot be directly and immediately responsive to market signals. The shift towards the markets does not alter the double burden of women in terms of the unpaid household work and paid work in producing goods and service and hence constrains their ability to compete with men on equal terms in the market.

Cut in public expenditures particularly on the social sectors, revamping of the public distribution system, removal of subsidies, decontrol of prices on certain essential commodities, a liberal trade regime, are some of the policy measures adopted related with structural adjustment programms. Due to the very specific structural adjustment programs the prices of copra, pepper etc crashed down. The gender impact of this affected the poor households of Kerala. The gender impact of the crash in prices of important agricultural commodities in Kerala like rubber, copra and pepper is an example of structural adjustment programs of trade liberalization. Over 80 percent of rubber is grown in small holdings. The sharp fall in incomes of men, since the large proportion of workers in the cultivation of cash crop is male, and the adjustments women, would have had to make to sustain livelihoods.

Now the picture is to be dealt with holistically. It is now meaningless to waste time in discussing about the demerits of globalized capitalism only. Whether we like it or not, whether one accept it or not it is there. And capitalism is interested in profit making. We have to see the ambivalent character of the impact of globalization. One positive effect is the increase in women's work force participation, especially in the formal sector, media etc, the question of a 'feminization' of the labour force is being considerably debated. Globalization brings the domination of one culture i.e., western culture. Western is different from Indian concept. The concern of multinationals is not human welfare or social equality, but profit. Also, some facts of female life like pregnancy, child caring etc. are considered as hindrances to economic production. In these context women become the first casualties of globalization. One aim behind feminization of work force is to minimize the trade unionism. To survive, the female section is now persuaded to accept masculine qualities. In capitalism the key word to success is acquire power, ability to control, logical thinking, etc. Eg. A successful woman executive had to ignore a number of female qualities.

Women empowerment is in its infancy. Globalization increases feminine work force but it never aims to empower women. Women are not in a position at present to take decisions in developmental strategies. At this stage they can only influence the decision making process through their positions in committees and employment opportunities, occupations etc. Globalization's impact on women empowerment is having an ambivalent nature. Her chances to compete in a society where market forces are very energetic are subjected to limitations, at the same time those who succeed as executives, organizers etc are able to acquire masculine qualities and splendidly display their capacity for decision makings power to control (which were once thought to be masculine) Globalization is instrumental in spreading the western culture through out the world. In this process, traditional Indian feudal system would be experiencing some challenges. And through the gap Indian women may get some advantages just as happened in the days of colonialism.

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PAPER 12

VOCATIONAL TRAINING FOR THE SUSTAINABLE DEVELOPMENT OF THE WOMEN : AN INDIAN EXPERIMENT

Dr. P. Adinarayana Reddy
Asst. Director, Dept. of Adult Education,
S.V. University, Tirupati.

Dr. D. Uma Devi
Research Officer, Dept. of Adult Education,
S.V. University, Tiruapti.

India is the second largest country in the world in terms of population and seventh in terms of area. Women constitute half of its population. According to 2001 Census, the women population of India constitutes 495.74 millions out of 1,027 million total population. Within the last two decades, global cognizance of the significance of women's role in the development process and women's participation in nation building has brought women's issues to the forefront of the government, academic and activist concern in the third world countries. Basically the third world countries are rural and agriculture oriented economies. Hence, majority of the third world women are involved in the informal sector and they are considered as the poorest of the poor. Despite concerted efforts at improving the status of women, Indian women are observed to be lagging behind in many spheres of developmental aspects like education, vocation, occupation etc., It has been emphatically articulated in many debates and forums connected with the development of women that the Indian society has not succeeded in framing the required norms and creating grass root and other institutions to enable them to fulfill the multiple roles more effectively as a mother, house wife and a unit of human capital that they are expected to play and consequent improvement and independence in their status.

Rural women in India are characterized by low status, low level of education, low level of health and employment, yet combating maximum to the Nation's economy. With limited education and skills, poor rural women in India often turn to self-employment as a means of supporting themselves and their families. Yet most of these activities do not yield sufficient income to extricate themselves out of poverty. They lack capital, technical and managerial know how, access to credit, market and materials as well as services necessary to expand or even to make managerial improvements in productivity and income. Though self-employment is seen as the panacea for rural poverty, initiating self-employment is not easy amongst women. It is made doubly difficult because of high rate of illiteracy, lack of access to resources along with socio-cultural taboos. Despite many efforts both by the government and NGO's Women's literacy rate and skills remain far below the level of that of the men.

In 1991, while the total literacy rate in the country was 52.21 per cent that of women was 32.29 per cent. The literacy rate among the poorer sections of the population like Scheduled Castes and Scheduled Tribes is deplorable. In 1991, the percentage of literacy among Scheduled Caste men was 49.91 per cent and among the Scheduled Caste women was only 23.67 per cent. Among the Scheduled Tribe's for men it was 40.65 per cent and for Scheduled Tribe's women it was 18.19 per cent. The reasons for this deplorable educational levels among the women in India are many and varied. Tradition / oppression and discrimination, poverty, early girl child marriages patriarchal nature of the society, girl child labour low enrolment rate and high dropout rates etc., are only a few of the of many.

Even uneducated women are not inferior in their intelligence and in learning capacity to their counterparts, educated women and men, but what makes them look inferior are, centuries of oppression, neglect and the environment in which they are socialized. Given some push and motivation they can excel in every aspect even over-shadowing the men. The push may come in many forms; one of them is vocational training. The method of vocational training should be both through the formal and non-formal education capable of empowering them. The choice of trades and skills to be taught will depend on the natural resources, traditional occupations and new activities being taken up through government and private institutions (National Policy on Education, 1986). Hence, the Government of India apart from training in skills also started several schemes like community development programmes, Mahila Mandals, National Rural Employment Programme (NREP), Training of Rural Youth for Self-Employment (TRYSEM), Minimum Needs Programmes, Jawahar Rozgar Yojana (JRY), Integrated Rural Development Programme (IRDP) etc., towards poverty alleviation among the rural women.

The NORAD (Norwegian Agency for Development Co-operation) assisted programmes of Training –cum- Employment – cum – Production Centres in 1982-83 aimed at improving the living standards among the poor women through the development of skills were initiated throughout the country. Under this programme, financial assistance was provided to women's development societies, public sector undertakings and corporations, autonomous bodies and voluntary organizations to train the poor women particularly the school drop-outs and semi-literates in the areas of non-traditional and up-coming trades like

electronics, computers, printing, binding, beauty culture, secretarial practice, soft toy making, lace making, garment making, embroidery and tailoring etc., It was assumed that these training programmes would open up employment opportunities to the women. Financial assistance was also given to the grantee organizations for hiring training-cum-production sheds, training costs, and stipend as an incentive to the trainees and for purchase of equipment etc.,

NEED FOR THE EVALUATION

The Government of India with the assistance of NORAD is implementing the employment-income generation training programmes for the benefit of the women especially for the dropouts and semi-literate women from poorer section of the society in mostly non-traditional trades to ensure their employment. So far, NORAD and Government of India has spent about Rs. 50 crores under the scheme. It is right time to evaluate the NORAD assisted training programmes in skill development among women of the poorer sections of the society to see how far these programmes have succeeded in preparing the women both to enter employment market and to engage in self-employment. In brief, how many women have really acquired the skill and how many among these have secured employment on the strength of these skills and how many are using these skills in self-employment. There is also a need to look into the capacity of the organizations in terms of infrastructure and trained personnel to undertake these training programmes.

The present evaluation helps in three ways. Firstly, did the skills acquired by the women help in improving their employment opportunities consequently their economic status if not social status in their respective families, peer groups and communities. Secondly, it brings to the fore the accountability of the organizations and institutions entrusted with the training programmes and thirdly evaluation results in lesson learning for all the stakeholders.

OBJECTIVES OF THE STUDY

Following are the specific objectives of the evaluation

1. To prepare a Socio-economic and educational profile of the women participants and the type of training imparted to them
2. To identify the method of selection of the trainees by the agencies for NORAD training programmes
3. To evaluate the course content and to assess its standard as specified by the Government of India
4. To evaluate the competencies of the trainers employed by the agencies
5. To understand the present employment position of women who have already been trained
6. To understand the efforts put in by the agencies to find placement for the women
7. To examine the records kept by the agencies with regard to follow-up of the women trainees
8. To understand the overall impact of the training programme on the economic status of the women trained

LOCALE AND SAMPLE OF THE STUDY

The present study was carried out in four South Indian States, namely, Andhra Pradesh, Tamil Nadu, Kerala and Karnataka. In Andhra Pradesh, 50 voluntary organizations organized NORAD training programme. Out of these 50 organizations, 49 institutions were contacted for evaluation. In Tamil Nadu, only 4 voluntary organizations were involved and two were contacted, the other two could not be contacted. In the case of Kerala and Karnataka, most of the training programmes were organized by the Government organizations like KELTRON and KEONICS. Twenty organizations were involved in training programmes in each of these two states. In Kerala, 17 organizations were contacted while in Karnataka all the 20 organizations were contacted. Thus, the total sample institutions of the study from all the four states come to 88. Further, as per the availability, 10 beneficiaries from each institution were selected randomly for detailed study and analysis. The 880 women who have passed through NORAD training programmes have been interviewed.

TOOLS

Keeping in view the objectives of evaluation, the following tools were prepared for the collection of data.

1. A schedule to the training agencies to elicit the information regarding (a) Mode of selection of the trainees (b) Competencies of the trainers (c) Physical facilities and (d) Course content and other details.
2. A schedule to identify socio – economic and employment position of the women who have passed through NORAD training programmes.

MAJOR FINDINGS OF THE STUDY

The major findings of the study are as follows:

When we look into the socio – economic background of the women who have been trained we find that 40.45 per cent of them come from rural areas and the rest (59.55%) come from urban areas. The institutions were unable to attract more women coming from rural areas. Further, though the urban component is large the share of women from urban slums is only 7.73 per cent. This clearly indicates that one of the objectives of NORAD programme helping the slum women is not satisfactory.

If we look into the social background of the beneficiaries again one finds women from forward and backward castes outnumbering the women from Scheduled Castes and Scheduled Tribes. As a as marital status of the candidates is concerned, married women constitute majority with 58.3 per cent of the total sample. It is interesting to note that all the 880 women falling under the sample have some kind of education. The largest segment in this category (42.95%) is educated upto secondary level. When we look into the occupational background of the families of the sample they are distributed among the occupations like cultivation, daily wage labour, skilled wage workers and petty business, etc., The family income distribution of the sample ranges between Rs. 1000 – 5000 p.m. but a large segment of the total families (34.2%) of the sample is earning below Rs. 1,000/- p.m.

The institutions altogether organized training for 144 batches of women in 24 selected trades. The criteria of selection of the trade for imparting training was employment potential, demand for the trade, availability of marketing facilities and scope for self employment, etc., Candidates for the training were selected by most of the institutions on the basis of interview and written test.

As for the organization of training programme is concerned, majority of the candidates are satisfied with it. Very few candidates among the sample were dissatisfied with the training programmes. The reasons for dissatisfaction as perceived by the candidates are lack of communication skill among the trainers and inadequate infra-structural facilities in the institutions. Further, a few of them also felt interaction between the trainers and the trainees was not satisfactory. Almost all the institutions claimed that they initiated steps to meet the needs of the slow learners. Further, except a few institutions, the rest conducted examinations at the end of the training and issued certificates.

As far as the supply of reading material and the issue of stipend to the trainees, many of the institutions have failed. The concerned institutions gave various reasons for their failure like inadequate finance and delayed grant from the Government for their failure. Further, despite the efforts of the institutions, they failed to come up; with systematic plan or introduction of up to date curriculum to make the course / training more effective and efficient. Even in the maintenance of records there is a variation from institution to institution, only a few of them maintained all the records, the rest failed to maintain even important records.

The overall impact of the training programme on the women candidates seems to be less than what is envisaged under the NORAD Scheme. Out of 880 sample women, only 320 women (36.48%) derived benefit out of the programme while 63.42 per cent said that they were unable to make use of the new skills acquired either in getting employment or in engaging themselves in self-employment. Out of 320 who benefited from the programme, 267 (95.36%) were able to engage themselves in self-employment by starting their own production centres. Rest of them could secure employment on the strength of the training in small private manufacturing centres. Majority of the women both self-employed and employed have expressed that their monthly income has increased. With the increased income many of them are able to allocate a little bit more amount towards improving their food, childrens' education and have better clothing, etc., A few of them have put their increased income into savings. The intangible result of the increased income of the women is that many of them are able to have increased say in the utilization of this income in their families.

No doubt the institutions, which organized the NORAD training programmes, expressed many difficulties they have faced while organising the programmes. The problems they expressed ranged from financial, infra- structural and to the difficulty in follow-up of the women who had taken training in their institutions.

WEAKNESSES OF THE TRAINING PROGRAMME

The institutions have failed to select the required number of women from Urban slums and women from Scheduled Caste and Scheduled Tribe communities;

The institutions have also failed to provide training to war widow, widow of the employees who worked in enterprises like ancillary industries and in autonomous organizations;

Before selecting the trades almost all the institutions have failed in assessing the demand and supply position of the training programmes. This aspect is clear from the fact that only 36.48 per cent of the women trainees succeeded in getting employment/ being self-employed.

No systematic plan preceded in the organization of the training programme;

Proper records were not maintained by many of the organisation.

Timely grant was not released by the Government, ultimately a few institutions could not pay stipend to the trainees;

Most of the institutions organized the training programme in rented buildings which had no proper facilities;

The follow-up of the trained women was inadequate and ineffective.

Government which extended financial help to the institutions under NORAD programme seems to have not inspected the institutions either before the programme started or during the programme.

The findings of the evaluation study of NORAD training programmes clearly indicate that the major objective of empowering of women through improvement in their skills was not realized to a large extent. Because only a few women were able to secure employment or self-employed. This clearly suggests the need for prior assessment of the demand for the skills in the market, sufficient infrastructure in the institution, and effective follow-up of the women who have received training.

PAPER 13

BEST PRACTICES OF LEARNING AND GENDER DEVELOPMENT - A UNIQUE EXPERIENCE

Thresiamma Mathew
Socio Economic Unit Foundation, Women Masons' Training Centre
Peringavu, Thrissur 680018, KERALA, India.

Adult learning and education is perhaps the key word of the era. The social development workers, the politicians, and Universities are advocating adult education. In Kerala, through the formation of self help groups and Ayalkkoottams, a process of learning has set in . Learning of course is not limited to academic learning or bookish knowledge. Learning here means much more. Learning things that are vital to the survival at this given time of history; that is learning to be aware of ones uniqueness as man & woman, gender equity and justice, the inequalities in society et al. Learning also means acquiring new skills to earn one's living, learning to manage and run own business, learning to do savings and thrift, doing banking etc. how much of learning takes place in one's life as life goes on!

ENVIRONMENT CREATION

Learning, especially in adult learning to happen, there should be a conducive environment. This is created through the different agencies in social change and development including the government. They provide the necessary environment, encourage and support for such a process.

There is a lot of lip-service for the concept of women's empowerment today. What is seldom realized by the promoters of this lofty concept is the fact that self-esteem is the foundation on which the structure of empowerment is to be built. And self-esteem is impossible without economic independence, and economic independence is impossible without education or at least a skill. Our analysis is that the poor adult women cannot earn a university degree at this stage. But they can pick up a skill which will guarantee them money and status.

THE JEEVAPOORNA WOMEN MASONS - A CASE STUDY

The JEEWOMS (Jeevapoorna Women Masons Society) of Kerala has broken the notions of generations about what women can learn and do. They have challenged the world by acquiring new skills and new knowledge, which were perhaps alien to women or forbidden to women. They have set an example that many women now boldly follow. Women masons! - a completely male dominated skill and trade. Adult women of even 45-50 could undergo training and acquire the necessary skills! They have revolutionized local expectations of what women can do and cannot do. Yes, they have liberated the construction sector from its traditional male strangle facilitating the entry of women by ridding it of its gender prefix and wresting equal pay for equal work for women. A social mile stone indeed. What's the secret of their successful learning ?

THE STORY OF JEEWOMS

In the construction sector it is the mason (Maistry in local parlance) who is the god of the scene. The mason receives Rs. 80/- a day [in 1988] while the woman is paid a measly Rs. 35/-.

The emergence of women as masons is through the water and sanitation project implemented by Socio Economic Unit in Kerala, supported by Dutch Danish Government during 1988 – 1996.

HISTORY

The first step in this process was conceived within the SEU in their low cost household latrine construction programmes. Masons cornered all the profits over and above amounts fixed based on the daily wages even while depriving their women helpers of any of these profits. There was also shortages of good and reliable masons then for these sort of works perceived to be low in status compared to construction of houses, large buildings, etc. A question took roots then as to why these women could not be trained as masons. Some of them had been working in the sector for decades, and while their male colleagues who started like them "graduated" to skilled masons, their sad plight was stuck in the age-old rut.

The public at large expressed aghast reactions and dissent at the very proposition of employing women masons and reacted strongly about this. Many were turned away, even physically pushed out.Throughout these wavering scenario, it was no small nor easy task to maintain the tempo to continue with a single minded purpose to achieve the target and goals set forth. Regular meetings, cross encouragement, confidence building exercises, strong supports and advocacy of the Programme Officer and Support staff [SEU] and of the Ward Water Committees of grama panchayaths were major sources of assurance.

This meant increased livelihood, heightened feelings of self worth, self-confidence, increase in status and respect from families, neighbours and society at large. An idea about their basic rights were also disseminated to them to help them out of exploitation [by men relatives, in-laws, etc.], wage equality, skill upgradation in their chosen and allied fields, and so on.

This movement that begun in such humble backgrounds had right from the commencement been working towards the goal of women's rights, equality and self reliance; especially those from the lower category of society. It was thoroughly a learning experience!

Low cost and qualitative constructions is JEEWOMS trademark. People are now ready to vouch of this for this Society. They also adopt new technologies and willingly upgrade their own skills and share these with others. This upgradation of skills and new technology have contributed in measurable ways to this sector

SOCIAL FEATURES

Social Training is compulsory for all those participating the training programme irrespective of the category.

The purpose of this is to create attitudinal changes and awareness about relevant social parameters, confidence and self-worth building, team spirit, etc. In short on,

1. Personality development of participants.
2. Social awareness to enhance social skills, confidence, etc.
3. Literacy training.

As a follow up to confidence maintaining and building, regular meetings on a bi-monthly basis, formation of self help thrift groups, used to be held immediately after training, and continues even today. Seminars, workshops organized specially for these groups, or through participation in similar activities organized by other agencies are regular features.

They were illiterate, totally ignorant and helpless about their own rights as well as the main stream of social life. The training at JEEWOMS changed all this and made a really miraculous impact on their lives. These women emerged not only confident about themselves, their capabilities and skills, but also to be determined and courageous. Their living conditions and attitudes towards life had changed completely.

PAPER 14

GENDER EQUITY AND LIFELONG LEARNING – TRAINING OF WOMEN'S GROUPS IN GENDER AND HUMAN RIGHTS IN SRI LANKA

Tressie Leitan
and
Swinitha Gunasekera

INTRODUCTION

Sri Lanka became an independent State in 1948, ending a time span of almost 4 ½ centuries of colonial rule, by the Portuguese, the Dutch, and subsequently, the British.

However, even 55 years after Independence, Sri Lanka is still beset with a number of social and economic issues, not the least

of which is gender imbalance and the low status of women in a patriarchal society.

It is pointed out that Sri Lanka produced the world's first woman Prime Minister; that even presently, the head of State –the Executive President – is a woman; that there are large numbers of women in the professions, the judiciary, the universities, the public service and the private sector; and that the standard of literacy is over 75 % among women. Despite these positive factors, the realities of the situation too have to be faced – that gender equity is not realized within the family, within different sectors of the economy, and within society. Thus, although a very high literacy rate is indicated, and free educational facilities are made available by the State, these facilities are very often not utilized especially by women in the low- income groups, especially in the rural and fisheries sectors, urban under-priviledged groups, plantations and migrant workers employed mainly in middle eastern countries.

PROBLEMS FACED BY WOMEN

Among the problems faced by women in the lower income groups in Sri Lanka, the following should receive high prioritisation:

Lack of gender awareness and gender sensitization, not only among the women themselves, but also among the men. This results in an unquestioning and tacit acceptance of their subordinate role by the women, and the assertion of authoritarian attitudes by the men, - leading to a continuation of these roles and perpetuation of a patriarchal social system.

Lack of awareness of human rights and women's rights in particular, among low income groups, including migrant women workers and those employed in industries such as the garment industry.

Violence against women – domestic violence as well as other forms of sexual harassment including rape, resulting very often in social rejection and prostitution; inadequate knowledge regarding remedies/action which can be resorted to.

Lack of knowledge regarding health issues pertaining to women: nutrition (pre and post pregnancy) and child nutrition, immunization, mental health issues -trauma, depression and psychological problems.

Lack of awareness of legal rights, especially those pertaining to marriage and property rights.

Lack of political participation: lack of knowledge of the political system and the decision-making process and institutional linkages through which policy makers could be accessed, as well as very low representation of women.

POLITICAL PARTICIPATION

More than 51 per cent of Sri Lanka's population consists of women, and according to the last Census (2001), in 18 out of the 25 districts which were brought under survey, the female population exceeds that of males by 176,616; and in each of 5 districts, the female population is 108.8 per cent for 100 per cent of males. Thus women have the democratic right to participate in the decision-making process. Moreover, it is through such participation that women's (and children's) needs, problems and issues can find a voice at different levels of governance.

These relate to health and sanitation, nutrition, pregnancy and post –delivery problems, child care and immunization, family planning, rape and other forms of sexual abuse, prostitution, domestic violence and mental trauma, economic and social problems, problems faced by migrant workers in the low income categories, most of whom are women, etc.

However, there are no specific Constitutional guarantees for gender equity in the decision making process. The Chapter on Fundamental Rights in Sri Lanka's Constitution, however, prohibits discrimination on grounds of sex when it asserts under Article 12 (2) that

"No citizen shall be discriminated against on the grounds of race, religion, language, caste, sex, political opinion, place of birth or any one of such grounds"

ARTICLE 27 (4) STATES THAT

"The State shall strengthen and broaden the democratic structure of government and the rights of the people by decentralizing the administration and by affording all possible opportunities to the people to participate at every level in national life and government"

Additionally, Sri Lanka is a signatory to a number of UN Conventions, including the Convention on the Elimination of all forms of Discrimination against Women (CEDAW) that recognize equal gender rights. Thus Article 7 of CEDAW asserts that

"State parties shall take all appropriate measures to eliminate discrimination against women in the political and public life of the country, and in particular, shall ensure to women, on equal terms with men, the right

(1) to vote in all elections and public referenda, and to be eligible for election to all publicly elected bodies;

(2) to participate in the formulation of governmental policy and the implementation thereof and to hold public office and perform all public functions at all levels of government"

Despite these provisions, representation of women at national, provincial and local levels in Sri Lanka is extremely low, with women being less than 5 per cent in Parliament, and still less at lower levels. Research findings (see Leitan and Gunasekera, Women in Rural Politics, (Social Scientists' Association, 1997) indicate that among the factors which deter women from active participation in the political process are

objections from husbands, fathers and even sons in a male dominated society in which politics is considered a male domain;

the dual role of women which leaves them little time for activities outside the home;

difficulty of obtaining nomination for election unless they belong to "political families" or as widows, sisters or mothers of assassinated male politicians;

election violence;

high cost of electioneering;

lack of knowledge of politics and the political process; and above all,

acceptance by themselves and others of the subordinate role of women in a patriarchal society as that of Sri Lanka.

NEED FOR AWARENESS TRAINING

While these women are faced with a variety of problems - some of which are outlined above – they also represent an untapped source of development output which can benefit not only themselves personally, but the communities in which they live. This however, calls for a programme of awareness training, on gender equity and human rights (including the need for political participation) that would equip them to play an important role within society.

OBJECTIVES

It is with this purpose in view, that a programme of Awareness Training on Human Rights and Gender has been undertaken by the Centre for Society and Religion (with funding from the Canadian International Development Agency) for low income women's groups within the fisheries sector, in the Negombo area, on the western coast of Sri Lanka. The participants of the programme were selected through an NGO in the area, the Fisheries Development Services Centre (FDSC) It is hoped, that this training programme will be replicated in other sectors of Sri Lanka's economy, depending on the availability of funds.

The programme is aimed at targeting community leaders within the selected area, who would undertake a continuation programme for women's groups in each of their areas, disseminating the knowledge they have gained.

The programme is intended

to create gender awareness and a basic knowledge of human rights with special reference to women

to provide a knowledge of legal rights and legal remedies which are available on matters pertaining to violation of these rights.

to create health awareness, with special reference to problems of sanitation, pregnancy, nutrition, child health and immunization, and problems of women and children pertaining to trauma and mental health resulting from domestic and other forms of violence.

to establish a Resource Centre at the Fisheries Development Services Centre, at Talahena, Negombo, equipped with television, VCR, and reading material, and where seminars, video presentations on vital issues and other community programmes will be conducted. This will serve as a source of continuing education, as well as a venue for cultural and social get-together for the community.

TRAINING PROGRAMME ON GENDER CONCEPTS AND HUMAN RIGHTS

Duration of Programme: Total of 6 days, conducted during 3 weekends (Saturdays and Sundays)

Venue: Fisheries Development Services Centre (FDSC), Negombo.

Participants: 30 Community Leaders, selected by the FDSC, from among the women's organizations in the area affiliated to the FDSC. The training programme was conducted for 2 batches of 15 participants in each batch.

Resource Persons: Resource persons were drawn from the Universities of Colombo and Peradeniya, from NGOs dealing with women's issues, and from the Legal and Medical professions.

The programme was coordinated by Dr. Tressie Leitan, Former Professor of Political Science, University of Colombo, and Ms. Swinitha Gunasekera, Senior Lecturer and Acting Head, Department of Sociology, University of Colombo, (who were resource persons as well).

Themes addressed by the Training Programme (Summary)

Awareness programmes were conducted on the following broad themes by the resource persons, with active collaboration by the participants through group work and presentations by each group. A video presentation relevant to the theme of each session, was also included.

1. A brief presentation on the Social and Political Background of Sri Lanka, with special reference to accepted social norms in the country, and the political system in outline.

2. Gender and Identity: This was an introduction to the concept of Gender, and the role assigned to girls and boys within our male dominated social system, the problems arising from these assigned roles, and a discussion of what corrective action which could be adopted.

3. The Role and Status of Women within the Family.

   This session concentrated on the subordinate role of women within the family, and the dual role performed by them. This results from the fact that a large number of women are employed in various types of jobs, ranging from the professions to clerical jobs, as garment factory workers and labourers. Despite this, they also have to perform the roles of wife/mother and engage in a number of domestic chores within the home. The discussion centred round the possibilities of gradually changing these roles and the concept of "sharing" family responsibilities.

4. Sri Lankan Society and Patriarchy

   The concept of Patriarchy and its acceptance, not only by the men, but also by the vast majority of women within our social system, its manifestation within different social groups and sectors, the cultural norms which it gives rise to, and the resulting disabilities to which women are subjected.

5. Violence against Women

   This session dealt with the different forms and degrees of violence against women, within the home, in the work place, as domestic workers, while travelling, etc. the social stigma attached to victims of sexual violence such as rape, with feedback from the participants based on their own experiences as well as among their family members and friends.

   The role of the police in relation to complaints and the establishment of a Women's Desk in most police stations in recent times, the role of NGOs such as Women in Need, too, were discussed.

6. Introduction to Human Rights

   This session was devoted to providing the participants with an awareness regarding human rights guaranteed under the Constitution of Sri Lanka and other legal documents, as well as those guaranteed under various UN Conventions to which Sri Lanka is a signatory. Civil, political and economic rights, the concept of equality before the law, duties that accompany these rights, as well as violations of these rights in practice were brought under discussion.

7. Gender and Legal Rights

   Legal remedies that are available in cases of violation of human rights with special reference to women as victims of violence, in relation to marriage, divorce and custody of children, property rights, etc. were discussed, with active participation of the group.

   Other remedies such as appeal to the Ombudsman, relief to be obtained through various NGOs devoted to women's issues were also highlighted.

8 Gender-related Health Problems

   This session was conducted by two Medical Officers from the Ministry of Health Services, who concentrated on

   (1) Nutrition needs in the pre-natal, natal and post-natal periods, and common nutritional deficiencies such as iron deficiency, vitamin deficiency.

   (2) Problems of sanitation, with special reference to child care;

   (3) Immunization

   (4) Mental health and conditions that should be created for mental health in childhood and adolescence, especially the need for interaction between parents and children, problems related to mental- health-related problems such as stammering, bed-wetting.

9. Women and Political Participation

Problems pertaining to women and children (already discussed in earlier sessions) can be brought to bear on policy makers through political participation. Methods through which women could participate in the political and decision making process

would be through the exercise of the vote at elections, organized action, mainly though NGOs and Community Based Organizations (CBOs), and directly as representatives to the institutions of governance at different levels.

Women in Sri Lanka do vote in large numbers at elections. They also obtain membership of organizations such as Women's Associations at grass roots level. It is, however, necessary to interact, through these associations, with political and administrative institutions through which women's issues could be highlighted. But most importantly, there is a need for a greater voice for women to impact on the political process, through candidature and election at national, provincial and local levels.

Presently, the percentage of women in politics is deplorably low. The factors that deter women from entering politics, and the need for remedial action to promote gender equity such as women's quotas, were discussed.

CONCLUSION

The awareness/training programmes for community leaders were completed, with feedback from the participants, their role in the future in continuing this process in their own areas with the objective of building up awareness regarding gender issues. The need for a continuous process of education was emphasized, within C.B.O.s in their areas, and among neighbourhood groups such as death donation societies, savings and credit societies, mothers' associations, etc., so that these ideas could filter down into the community.

The Resource Centre has been established at the Fisheries Services Development Centre, and serves as the venue for continuous discussion, interaction among participants and resource persons, as well as a study and cultural centre in the area for the fisheries community.

It is also hoped that another outcome of the awareness programme will be greater political participation among women, if not directly as candidates seeking election, at least as active members of women's groups that would impact on the decision making process.

□

HEALTH DIMENSIONS IN LIFELONG LEARNING

PAPER 15

GROUP INTERVENTION IN PSYCHOSOCIAL CARE OF EPILEPSY

D. Jayachandran, K. Radhakrishnan, T.K. Roopa
P. Sankara Sarma and R. Madhavan Nayar
Centre for Comprehensive Epilepsy Care
Sree Chitra Tirunal Institute for Medical Sciences and Technology
Trivandrum, Kerala - 695 011.

The United States Commission on Epilepsy (1977) stated, "possibly the least understood and most neglected aspect of epilepsy are the social, psychological and behavioural problems, that are so common". Patients with epilepsy as a group have a high incidence of psychiatric, psychological and behavioural difficulties. Despite major advances in treatment the psychosocial adjustments, the quality of life of epilepsy patients remain poor. Although modern medicine has progressed a lot in controlling seizures, at the end of the treatment patients are saddled with numerous psychosocial problems, which pose several obstacles on their path to treatment, recovery, psychosocial functioning and rehabilitation.

Social stigma, feeling of inferiority and insecurity, low self-esteem and lack of confidence can aggravate disturbances that people with epilepsy have. The fear, misunderstanding and discrimination surrounding epilepsy can often cause more suffering than the seizures themselves. It is still believed in many parts of the developing world that people with epilepsy are possessed by evil spirits or inhabited by the devil. The social stigma surrounding epilepsy, however, is not confined to the developing world. A survey performed in Kentucky, USA, as recently as 1995, showed that parents rated epilepsy in the classroom, more negatively than asthma.

The most frequent psychological problems associated with chronic epilepsy are anxiety and depression, often causing a degree of social disability disproportionate to seizure frequency. To treat epilepsy in terms of seizure reduction alone is inadequate, the associated psychological dysfunction needs to be addressed. Studies utilizing Washington Psychosocial Seizure Inventory (WPSI) have shown that nearly 50% of persons with epilepsy have significant psychological and social problems, across samples despite differences of age, gender, education and seizure type. In a KAP survey we conducted in the central part of Kerala, 31% and 27% of the respondents thought that epilepsy was a hereditary disorder and a form of insanity.

Nearly 40% of the respondents felt that, individuals with epilepsy could not be properly educated or employed. 11% objected to their children's contact with children with epilepsy.

Psychosocial functioning of the epileptic person can be described as multivariate and over determined. There are many causes and many needs, and it is influenced by culture in combination with the individual personality as determined in partly by family relationships. An epileptic person's success or failure in psychosocial functioning depends to a large extent on the manner in which his psychosocial needs are met.

Studies of children with epilepsy and of normal adolescents suggest that the support of autonomy is a potential target for intervention. Boys with epilepsy whose mothers support their autonomous problem solving behaviours have fewer behaviour problems in school than those whose parents are less supportive of autonomy. Adolescents' autonomous behavior when interacting with their parents predicts successful adjustment in later years. Clinical experience suggests that persons with intractable epilepsy have difficulty establishing or maintaining autonomy when their social and vocational options are limited by driving restrictions, families' fears of the consequences of having seizures in public, stigma, and employment discrimination. Thus, how well families support patients in acting autonomously within the confines of their predicament may have a potent influence on their psychosocial adjustment.

We recently investigated patient's view on the information they received from the doctor concerning epilepsy and management. Even in a Comprehensive Epilepsy Centre like ours, over one - third of the patients received from the doctor insufficient information about epilepsy and its treatment. Educating the patients, family members and the community, and giving them the proper perspective of the disease will help in inculcating healthier attitudes and consequently better adaptations and socialization of the patient. The physicians generally do not get the time or context to educate and counsel the patients and their family members. Recent studies have shown that the outcome of treatment of epilepsy can be improved considerably by imparting precise knowledge and positive attitude regarding the illness.

A major challenge in the management of persons with epilepsy is how to address the medical and psychosocial issues together. The goal of a comprehensive epilepsy care program should be to help the patient to achieve a happy, healthy and productive life. Persons with epilepsy are likely to have more external locus of control or learned helplessness. They often fail to

pursue social, educational or employment opportunities and may end up as under achievers. The significance of destigmatizing and modifying public attitude towards epilepsy can have a positive influence in providing a better quality of life for those who suffer from chronic epilepsy. Realistic information about the disorder can improve the patient's capacity to overcome his problems and to make ones own choices about his life.

In India, we severely lack in facilities to deal with psychosocial issues in health care. Epilepsy clinics in Indian situations have to cater to a large clientele with limited skilled personnel. Often there are no trained a professional social worker or clinical psychologist to attend to their psychosocial problems. To overcome this, counselling in group can be practiced as an effective and economic method.

GROUP COUNSELLING

Group counselling is suitable in situations where a large number of persons have to be handled in a short time. Sree Chitra Tirunal Institute for Medical Sciences and Technology, Thiruvananthapuram, (SCTIMST), pioneered a novel approach through group sessions for epilepsy patients and their family members. Epilepsy patients who are called by appointments and their family members are assembled in a hall prior to the epilepsy clinics, which are conducted on every Wednesday and Friday. This technique had been very popular in this centre for many years and has many potential advantages. The therapists (Medical Social Worker/Psychologist) open the discussion followed by description of each patient's experience with the illness. This helps in the elicitation of some of the psychosocial problems, which the patients or the family member had to face while living with epilepsy. While the participants share their experience, the therapists encourage group dynamics through group interaction and group facilitation. The team reinforces the positive attitudes, approaches and achievements of some of the participants, besides providing information on various aspects of epilepsy. This facilitates other members of the group to think independently and discover novel ideas and effective methods to cope with the disease in their daily life. This type of open discussion reveals to the patients and their family members that there are many people with similar problems and they are not the only sufferers. The method also is used to impart appropriate health education particularly regarding the need for regular medication, suitable life style, general precautions to be taken by a person with epilepsy and his/her family members.

This occasion is also utilized to emphasize the need to augment these positive traits in the patient to achieve better psychosocial functioning and rehabilitation. The group sessions also help to identify and select patients with deeper psychosocial problems who require further evaluation and appropriate psychosocial treatment.

Similar programs have been found to be effective for hospitalized persenile dementia patients. A two-day psycho educational program (Sepul Veda Epilepsy Program) had been found to be successful in promoting positive attitude and psychosocial status of epilepsy patients.

Group counselling here provides the individual with the opportunity to work through problems in a social context. Since epilepsy patients often experience their difficulties in isolation, the group counselling exposes them to the feelings, concerns and experiences of others, which facilitates to improve their self - image and self - esteem and quality of life.

PATIENTS AND METHODS

A study was conducted using Knowledge, Attitude and Practice (KAP) questionnaire who attended the group counselling and compared it with KAP of 1118 patients of the epidemiological study conducted by the institute in South Kerala. The authors' also studied the quality of life utilizing Washington Psychosocial Seizure Inventory Quality of Life (WPSIQOL) of adults persons with epilepsy who had attended the group sessions and compared it with 47 subjects with epilepsy who had not attended the sessions.

DISCUSSION

The subjects who underwent group counselling, showed a positive attitude and practice towards epilepsy. The percentage of respondents among the epidemiological and group counselling groups, for those who considered as a contagious disease was 11.5% and 1.9%., respectively (Table.1). Similarly people who thought epilepsy was due to ancestor's sin was significantly less in the group counselling, 99% would not object their children to play with a child with epilepsy. People who thought alternative forms of treatments are useful for epilepsy was also significantly less among those who took part in group counselling. However, the groups did not differ concerning their knowledge about the influence of epilepsy on marriage and employment (Table.1). This emphasizes the need for the counsellor to allot more time to discuss about these areas and reinforce the positive aspects of living with epilepsy.

RESULTS

The statistical analysis showed positive changes in KAP of those who attended the group sessions (Table.1). We found significant improvement in the quality of life of persons who attended the group sessions. There was statistically significant positive correlation (Pearson's $r = 0.5376$, $P < 0.001$) between the quality of life and the number of visits to the group sessions.

CONCLUSION

The multidisciplinary team approach in a clinic setting has many advantages. The problems relevant to most patients can be discussed within a short time. The living example of well-controlled and successful patients will provide inspiration to others. The participants can discuss problems among themselves to develop new ideas and explore suitable solutions under professional guidance. The availability of experts from medico social and psychological fields help in steering the discussions and providing authentic information all aspects of epilepsy, thereby improving their awareness, positive attitudes and quality of life. Patients who underwent group-counselling fairs better in KAP and Quality of life. Group counselling is an economic, practical and effective method to deal with various psychosocial problems in epilepsy.

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TABLE 1

RESULTS

Comparison of KAP questionnaire among epilepsy patients attending group sessions and the epidemiological study of epilepsy

Questions			Positive (Yes) responses (%)	
Epidemiological	Group -	P Value*	study Intervention (N=1118)	(N=103)
Is epilepsy a mental illness?	23.7	18.4	.277	
Is epilepsy a hereditary disease?	31.4	20.4	.027	
Is epilepsy a contagious disease?	11.5	1.9	.004	
Do you think epilepsy is caused by ancestor's sin?	15.0	1.9	.0004	

Do you think that epilepsy is a hindrance to a happy life?	48.4	54.4	.290
Is it possible for an epilepsy patient to lead a marriage life?	71.3	79.4	.092
Can epilepsy patients lead a normal sexual life?	32.5	27.2	.322
Do you think that epilepsy affect the education of a person?	38.0	28.2	.061
Do you think that epilepsy patients can be employed?	54.4	59.8	.303
Would you allow your child to play with a child with epilepsy?	89.2	99.0	.003
Do you think allopathic treatment is beneficial for epilepsy?	77.7	74.8	.570
Do you think ayurvedic treatment is beneficial for epilepsy?	64.1	5.8	.001

Based on Chi Square test

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PAPER 16

STUDY ON HEALTH AND HYGIENIC BEHAVIOUR OF URBAN WOMEN IN PUDUKKOTTAI DISTRICT OF TAMIL NADU

S. Jayalakshmi
Research Scholar

Dr. K. Parthasarathy
Professor & Head,
Centre for Adult Continuing Education and Extension
Bharathidasan University, Tiruchirappalli-620 024.

INTRODUCTION

A major support to the health care system is given by environment. The health status of people is much dependent on the control of such environmental factors as safe water and sanitation, garbage disposal, communicable diseases, social medicine and health care. The relative importance of these factors varies from area to area and country to country. This control goes a long way in the promotion of the health of the individual and the society. Water supply, sanitation and drainage and housing do not directly measure progress towards health but relate to influence on that progress from outside the health sector. They have made considerable contribution to the improvement of health of the people during the past century in the west and they can contribute equally, significantly to the improvement of health status in this country also, (Wishwakarma .K. 1993). So, the culture of the society determines the health behaviour of the individuals. According to Banerjee (1982) the health behaviour and practices turn an interesting subsystem within the overall system. The study of health and hygiene of a particular society is important because the health problems and other health practices are influenced by the complex interplay of socio-cultural factors, and implementation of health services would be difficult without the knowledge of the societies traditional health.

IMPORTANCE OF HEALTH AND HYGIENE

In the developed world, 25% of the people in cities and 71% of rural dwellers do not have access to clean drinking water while 47% of urban inhabitants and 87% of the people in rural areas are without safe toilets, (World Health Report, 1999). Over the three decades between 1950 and 1980, female health improved substantially as a result of sharp declines in the incidence of infectious and parasitic diseases, improved access to safe water, sanitation and primary health care, and better nutrition (Digumari Bhaskara Rao 1998).

Personal cleanliness and hygiene are not merely conventional social graces—they are a vital part of preventive medicine. How clean we keep ourselves and our surroundings, and the steps we take to ensure that what we eat and drink is as fresh and pure as possible, provide some of the keys to good health. Hygiene begins at home, where every effort should be made to keep

all the rooms and surfaces clean. If any dirt, dust and rubbish are allowed to collect in neglected corners of the house, they become breeding grounds for various infectious organisms, (Dame Josephine Barnes, 1983).

STATEMENT OF THE PROBLEM

A clean environment support good health, while a degraded environment increases the likelihood of death and diseases. For instance, in impoverished areas, inadequate access to water and sanitation contribute to the 2.5 million childhood deaths each year from diarrhoea. The ancient civilization had perceived the relations between the water quality and human health and every effort was made to prevent the pollution of drinking water from contamination by human wastes and other sources. To safeguard health, and for convenience, all homes should have some means of sewage disposal of kitchen waste as well as human excrement. In most urban areas, the improper sewage disposal may cause contamination of the drinking water supply and thus spread of diseases. Keeping the above perspective in mind, the study on health and hygiene behaviour among urban women in Pudukkottai district of Tamil Nadu, was operationalised. This study is a significant one for finding out a few aspects of environmental health and hygienic behaviour among urban women.

OBJECTIVES OF THE STUDY

To study the socio-economic characteristics of the respondents in the study area.

To study the awareness on environmental health and hygiene of the respondents in the study area.

To find out the environmental health and hygienic behaviour of the respondents in the study area.

METHODOLOGY

Since the present study is based on survey method, the survey is used as technique of investigation. For the purpose of the study the researchers have constructed an interview schedule for collecting primary data.

Pudukkottai Municipality of Pudukkottai district in Tamil Nadu was chosen as universe of the study. The sample universe consisting of 21,789 house holds, spread over in 39 ards. Out of 39 wards, researchers have chosen 10 wards randomly and they have a total of 045 households, which includes 110 women respondents from 110 households in Pudukkottai municipality. The dependent variable is the health and hygiene behaviour of the selected respondents and the independent variables of the study are socio-economic and other related characteristics of the subjects. Since it is an micro-level study, the researchers used only descriptive statistical techniques to analyse the collected data.

FINDINGS AND DISCUSSION

In the study area, 42% of the respondents are under the age group of 18-28 years and 97.37% belongs to Hindu religion.

Eighty per cent of the respondents are, literate ranging from primary education to graduation, 46% working women and 69% married.

Thirty one per cent of the respondent's family monthly income is above Rs. 2,251/- 54.51% of the respondents spent an amount of Rs.100-300p.m. in keeping their good health and hygienic environment and 60% are not aware that stagnant water is mixed with drinking water causes drinking water pollution.

Sixty five per cent of the respondents are having separate place for garbage disposal in their houses and 42% of the respondents complain their hygiene and environmental problems to local municipal authorities.

Eighty five per cent of the respondents are taking bath daily twice, 87.3% are washing their hands before eating, 80% brushing their mouth atleast twice a day and 65.4% having the habit of cleaning their mouth after eating.

Seventy per cent of the respondents used to cut their nails regularly.

Ninety one per cent of the respondents are washing their clothes daily, 68.2% having the separate towel and 58.2% keeping separate handkerchief for every day use.

Forty six per cent of the respondents are, using boiling water for the purpose of their drinking and 55.4% throwing their kitchen waste immediately.

Fifty two per cent of the respondents are having the habit of reading newspapers and magazines regularly related to health and hygiene aspects.

Uniformly all the respondents (100%) have the habit of covering their cooking food by lid as soon as they finishes cooking.

Only thirty seven per cent of the respondents feel that the cholera, filariasis, malaria and diarrhea is caused through mosquito and unhygienic environmental conditions.

LIMITATIONS

Since this study covers only limited urban sample, the results of the study cannot be generalised to the whole urban population.

The researchers have taken only women respondents in the study area in order to assess, the awareness and general behaviour on environmental health and hygiene aspects.

SUGGESTIONS AND CONCLUSIONS

The people must be made aware of the environmental health and hygiene aspects through adopting different Information Education System- IES. Efforts should be taken by municipal authorities to maintain a congenial environment in their locality on health and hygiene aspects. In each and every street of all urban areas separate big dustbins should be kept for the use of waste disposal. The local Non-Governmental Organisations must extend their resources in cleaning the environment and thereby maintain good health and hygiene conditions.

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PAPER 17

LIFE SKILLS AND THE MENTALLY ILL

Dr. Helena Judith P.
Principal
Loyola College of Social Sciences
Trivandrum

INTRODUCTION

Mental Illness as a social psychiatric problem has received little attention in India. Society's attitude towards it speaks of hypocrisy, and contempt and mental patients still continue to be the wretched of all social groups. Although modern man has controlled many epidemics, the new world of materialism, urbanization and modernization is leading to more and more problems related to mental health. Hence, cure and treatment becomes all the more important. The treatment that is widely prevalent in our country for the mentally ill are medication to relieve the acute symptoms, brief hospitalization, crisis intervention followed by inconsistent psycho-social interventions. This results in 'revolving door syndroms' i.e. the admission – discharge – readmission cycle. This demoralise the professionals in the mental health field and a disheartened feeling in the families. Research shows that almost 75% of the patients do not stay in the community for more than three years (Talbot 1981).

To tackle this situation a comprehensive rehabilitation is needed which includes an appropriate dosage of medication, training in living skills, modification of the maladaptive behaviours and environmental manipulation which will help the individual to develop. Each of these areas have numerous behaviours and interactional patterns that have to be learned by the individual through the rehabilitative process.

The control of the acute symptoms forces the doctors to discharge the patient. At home the family members find it difficult to handle the behaviour problems which develop due to the illness process. These problems can vary from inadequate personal hygiene to disturbed interpersonal relationships at home and in the work environment.

Hence skills development training is very essential to enable the discharged improved patient to function effectively in the everyday life.

The training that is to be imparted to the improved mental patient should be life long due to the situational changes that can occur. Though the treatment measures are wide and varied, drug therapy alone is not enough for the process of mental restoration. In addition, mental patients require adequate acceptance, support and guidance from social network i.e. family, neighbours, friends and community as a whole. This is where rehabilitation comes in.

DIAGNOSIS

Definition

Rehabilitation is defined as 'the restoration of the individual to the fullest possible, physical, mental, social and vocational capacity to which he is capable. It is the process of restoring the handicapped person at least to a situation in which he can make use of his residual capacity as normal as possible and function to the optimum level of independence, psychologically, socially physically and economically.

The psychiatric rehabilitation treatment process consists of 3 phases – rehabilitation diagnosis, planning phase and intervention phase.

Since rehabilitation outcome is a function of the clients' skills and community supports, the rehabilitation diagnosis is strikingly different from typical psychiatric diagnosis. Such a diagnosis will give information about the client's skills and the practitioner can work with the client to develop a treatment plan to increase the client's skills. The development of a rehabilitation diagnosis is necessary because (a) the present psychiatric diagnostic categories simply don't provide much input relevant to rehabilitation outcome. (b) It is the presence or absence of specific skill behaviours and environmental supports, not symptom patterns, that relates to rehabilitation outcome.

ACTION / INTERVENTION

The plan specifies how the client and or the resources in the clients' goal environment must change in order to reach the rehabilitation goals identified during the diagnostic phases. The rehabilitation plan specifies how the client will learn new skills and utilize existing skills to achieve his or her rehabilitation. The plan also identifies which practitioners are responsible for implementing what parts of the plan.

The primary rehabilitation interventions are client skill development and environmental resource development. In client skill development, a rehabilitation programme is developed that specifies how the client will utilize existing skills to achieve his/her goals. It states what the client needs to do in a step by step fashion, in a way that builds on the clients' strengths and leads to a reduction of client's deficits. The environmental resource development intervention may involve teaching skills to the client's significant others. This may also involve development of new resources.

PSYCHIATRIC REHABILITATION PRINCIPLES

Client involvement is necessary in all phases of rehabilitation treatment process.

Newly learned skill behaviours are usually situation specific.

Each client must have individualized skill goals.

The reduction of client's personal and environmental discomfort doesn't automatically result in improved client skills.

Increased client dependency can produce improved client functioning.

Hope is an essential ingredient of the practice of psychiatric rehabilitation.

FACTORS

a) the skills and knowledge of various people who interact with the client.

b) the programme used by these people.

c) The service delivery system, which supports the people and programmes.

Thus people programme and systems are the potential units of analysis by means of which the rehabilitation process can be investigated and further refined.

REHABILITATION PROGRAMMES

Anthony, Cohen and Farkas have identified 10 essential ingredients of a rehabilitation programme.

1. Functional assessment of client skills in relation to environmental demands.
2. Client Involvement in rehabilitation assessment and intervention phases.
3. Systematic individual client rehabilitation plans.
4. Direct teaching of skills to clients.
5. Environmental assessment and modification.
6. Follow up of clients in real-life environments.
7. A rehabilitation team approach.
8. A rehabilitation referral procedure.
9. Evaluation of observable outcomes and utilization of evaluation results.
10. Consumer involvement in policy and planning.

Thus, rehabilitation is not defined by where a service is provided, but rather by what service is provided. The articulation of these 10 ingredients can serve as a guide for continued development of more thorough programmes.

PSYCHIATRIC REHABILITATION SYSTEMS

The system also influences the client rehabilitation outcome. A system is a set of elements standing in inter-relations. Resource management is an essential component of the community support system. A number of difficulties like fragmentation of services, service gaps, a lack of comprehensive service management and delivery must be integrated so that the mentally disabled get a co-ordinated service approach. Inter agency collaboration must be available between mental health and vocational rehabilitation services.

In order for the psychiatric rehabilitation system to operate successfully, all elements of the system must be committed to rehabilitation type outcomes for clients and must be philosophically attuned to psychiatric rehabilitation approach.

The involvement in the training is from three sides, they are the therapist, the family and the individual.

Creer (1978) found three categories of problems faced by the family, they being

1. Distress caused by the individual's symptomatic and socially impaired behaviour
2. Anxiety and 'burnout' experienced by the members
3. Disturbances in the members social networks. Usually the members undergo emotional disturbances like guilt, exhaustion, depression, anxiety and anger. These negative emotional states in the household can be a prime reason for a relapse. Criticism and hospitality can lead to rejection of the client, ultimately leading to alienation and a breach in the family relationships. So for any rehabilitative programme there has to be a structure and strategies to make it effective. Thus the main strategies should be

    a) helping the individual to develop or reacquire the social and the instrumental skills

    b) modify the family environment to become more supportive to the individual (Liberman 1995).

Life skills training should be taken up by a trained therapist who have certain qualities like warmth, empathy, genuineness and sincerity (Sharpino 1969). The therapist should also have a strong belief in the effectiveness of the living skills training, willing to accept the patient with all limitations, must be innovative and creative.

THE PROCESS

Before starting the training, a complete assessment and briefing from the family members must be collected to plan the skills training program. Supportive work and teaching the family members about the basics of the skills training procedure is to be assured. This will help in getting their involvement.

The process of training proceeds initially with a careful clarification of the individual's natural environment, then a cautious interaction in the role as a listener, followed by greater participation as speaker and as the training proceeds further, to bring in changes in situations and in others by assertive and effective rewarding strategies. The hierarchy of graded tasks starts from the very simple units of behaviour to the complex sequences, following a comfortable place of learning and finding the ceiling the individual can attain.

The methods of training starts by identifying themes and these are broken down to sequences of behavioural elements which serve as learning points.

Once the learning has occurred, then time has to be given for over learning of the skills. After which the therapist has to help the individual to try out the learned skills in the environment so that the individual can be made functional in the social milieu. The picture becomes complete when the family member understands, accepts, realises and becomes involved in the training programme.

Procedures that are part of the training programme can be categorised into: a) education, b) assessment, c) identification of reinforcements, d) forming the reinforcement schedules, e) imitation, f) modelling, g) feedback, h) role plays i) supportive therapy, j) practice and k) guidance.

Initial Skills or Introductory Skills Training

a) Motivation enhancement training and Rapport building b) Self help skills

c) Greeting skills d) An effective and clear communication pattern

e) Affective retraining f) Social skills training

g) Living skills training

CONCLUSION

Rehabilitation of mental patients is still in the infancy stage in Kerala. Though facilities are available, it is not made use of much. The important factor that has to be kept in mind in the process of rehabilitation is the interference of culture and gender. The action plan should be at 3 levels, they are skill restoration, consolidation of existing skills and imparting new skills. A team approach should be stressed on and here the team consists of Family, Community, NGO, and above all the mental health professionals. The Cruz of the problem is change should be from the passive state to active state and to the proactive state to help the improved mental patient to lead an independent life and not a burden to the family and the society. Hence it can be concluded that skill development should start and continue as long as patient is alive.

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PAPER 18

HEALTHY AGING

Usha S. Nair
Reader, LNCP
University of Kerala

"The capacity of older people to contribute to society can only be extended if their health is maintained – Tomorrow's elderly people are today's adults and yesterdays children. Aging is a natural process that cannot be avoided – premature death and disability, how ever can be" [WHO Director General, Dr. GRO Harlem Brundtland (1998)].

INTRODUCTION

Aging is one of the great enigmas of life, apart from birth and death; it is perhaps the only experience that human being share. Aging refers to a process or group of processes occurring in living organism that with the passage of time lead to loss of adaptability, functional impairment and eventually death. All people age, they do so in different ways and different rates.

Modern medicine, science and technology have brought infectious diseases under control, the positive impact of this is that a very high proportion of people born can expect to live a very long time. The consequences of this increased longevity are that the degenerative diseases will be one of the largest health care problems. The longer life span could be potential for suffering

from blindness, arthritis, osteoporosis, diabetes, hypertension, heart disease and physical frailty. (Spirduso 1995).

Aging is associated with visible and dramatic changes in the physical body. The decline in the physical body is the routinely used marker of chronological age. Both men and women lose height, losses of bone and compression of cartilage between vertebra cause women specially to lose height. Body weight stabilizes or declines in later years, body composition continues to change. Younger and women have 15% to 25% body fat and 36% to 45% muscle beginning in late 20s and 30s. The ratio of body fat to muscle steadily changes. Men and women in their 70s have 25% to 40% of body fat, there is a redistribution of body fats and muscle mass and loss of height which results in increased body mass index even though body weight may remain the same.

Total body water decreases with aging. The combination of increase body fat and decreased total body water results in problem of stabilizing body temperature in extreme climates. Bone loss begins to occur in mid to late 20's in every one regardless of gender race. Losses in bone mass, bone density, bone geometry could be due to hormonal changes, dietary deficiencies and physical inactivity. Women lose more bone faster than men. The range of motion at most joints is severely curtailed if stretching exercise is not done on a regular basis.

Some of the other changes include decrease sensation that is taste, smell, vision, hearing; decreased mental ability that is memory, judgment and speech and decrease organ function that is digestive system, urinary, liver and kidney.

Physical activity is one of the best preventive medicines to maintain physical and, mental health and quality of life as one gets older. Active living is a "way of life in which physical activity is valued and is integrated into daily living.

HEALTH BENEFITS

There is mounting evidence of the importance of active living and being physically active through all stages of life. Some of the benefits of regular physical activity are- improved fitness and quality of life, better physical and mental health, more energy and reduced stress, stronger muscles and bones, better posture and balance, prolonged in depended living in later life. The benefits are far greater and than physiological, the other benefits include improved concentration, enjoyment, relationship development and social integration. Spiritual benefits such as feeling of inner peace and economical benefits that is reduced health care and cost of injuries.

WHY OLDER ADULTS DO NOT EXERCISE ?

It might be due to lack of energy, lack of motivation, feeling ill at ease, long term illness, fear of injury, lack of facilities, lack of time, fear of society, being old. Most of these issues could be handled in a proper way such that they get active at home, in the community and with friends. Everyone can benefit from physical activity. People with physical limitation and chronic conditions can also benefit from being active.

PHYSICAL RESPONSES TO REGULAR EXERCISE

Nair, Anish (2001) conducted a study on "Effect of eight-week aerobic exercise programme on selected physiological variables of older men ages 60-70 years". Improvement was seen in cardiovascular endurance, functional mobility, lower leg strength and balance.

Nair Usha and Abilash S.S (2001) conducted a study on "Effect of resistance training on selected physiological variables of older men aged 60-70 years of age". Improvements were seen in grip strength, lower leg strength, balance, endurance and functional mobility following eight weeks of resistance training.

Several studies have shown that older people can improve cardio respiratory endurance, strength and functional-capacity through training.

The administration on aging listed tips for improving chances of living a long & healthy life. They are eating a balanced diet, exercising regularly, getting regular health checkups, quit smoking, practicing safety habits to prevent falls, staying contact family and friends, avoid over exposure to sun and cold climates, keeping a positive aptitude and doing things that make them happy.

IMPLICATION OF LIFELONG PHYSICAL ACTIVITY

Research on physical activity and older people is conclusive. Exercise training with suitable frequency, intensity and duration will produce positive physiological and physical adaptation. These changes will lead to improvement in quality of life in older adults. Research by Breslow 1993 have shown that one can increase life span by 9 years and lower risk of disability by 50% by living a healthy lifestyle that includes no smoking, moderate use of alcohol, daily breakfast, limited snacking, 7-8 hours of sleep per night, regular physical activity and maintaining a healthy weight (Jackson et al 1999).

CONCLUSION

It is very clear that we are growing older as population with an increase in life span but what about the quality of life and freedom from diseases. Healthy life style will decrease risk of an early death and increase changes for longer life.

The goal should be increase public awareness about benefits of physical activity throughout the life span and to develop competent leaders who can cater to the needs of the older adults. The older adults should be involved in the decision-making.

The vision of "a society were all older adults are leading an active life style should become a reality".

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PAPER 19

ALZHEIMER'S DISEASE IN KERALA : REALITY BECKONS !

Neeta Koshy
MSW Student, Loyola College
Thiruvananthapuram

INTRODUCTION

Development of Geriatric Medicine has an important role to play towards research in Alzheimer's disease because AD is a progressive disease and hence rehabilitatory precautions can be made only in the early and middle stages. Thus Rehabilitation gradually gives way to Palliative care. In the absence of completely effective medical treatments for AD right now, attention is focused on Psychosocial approaches in caring for individuals. Relatives of patients with AD are the main providers of their care and hence challenges of caregiving are more stressful. Caregivers need awareness, education, help in areas related to home modification, daily routine, maintaining a bond with the loved one in the midst of behaviour changes, anticipating end stage needs, dealing with medical risks and maintain comfort and wellbeing of the person.

The focus on the disease in Kerala is due to the fact that she supports an ageing population. Standards of living in Kerala position her at par with the developed countries in the West. The paper is based on information obtained from ARDSI chapters of Thiruvananthapuram, Kochi, Memory clinic of SCIMST and Geriatric clinic of AIMS, Kochi.

ALZHEIMER'S DISEASE : CARE AND RESEARCH IN DEVELOPED NATIONS

Alzheimer's Disease International is the International Federation of about 60 countries that work together to create a Global perspective on the disease. The World Alzheimer's Day is observed on the 21st of September each year to voice our concern for those afflicted with the syndrome. The Alzheimer Association in U.S and the Alzheimer Society in U.K , Australia are prominent in developing newer perspectives on caring ,training, research on the disease.

In the developed nations particularly in the West, Geriatric Psychiatry , Geriatric Psychoneuropharmacology are well advanced. The social security policies and schemes have an important role in helping the elderly. Residential care such as retirement communities, assisted living facilities, nursing homes, Dementia special care units, facilities provided by religious and community organizations , adult daycare are common. Even palliative care has been around for almost 20 years using multi-disciplinary team approach which networks the Hospital, Hospice and community resources.

Another important feature is that increased awareness and education, research have led to higher rates of early detection of Alzheimers such that care giving and rehabilitation becomes more efficient.

The largest private research in U S is on Alzheimers and likewise in other developed countries everyday, scientists and social workers continue to develop new strategies and learn more about the disease.

CAUSE FOR CONCERN IN KERALA

Kerala supports an ageing population and had entered the "GREY REVOLUTION" more than a decade ago. The socioeconomic standards are at par with the West:-

Highest literacy rate.

Life Expectancy rate.

Low birth rate.

Low mortality rate.

Low maternal and child mortality rate.

Low fertility rate.

Which are some of the demographic statistics that make Kerala distinct from the other states in India. Heavy outmigration, significant achievements in Family planning and health arena are another positive characteristics.

About 71% of the old aged in Kerala are estimated to have long term illnesses such as cardiovascular diseases and respiratory diseases, neural disturbances etc. The increased number of people in the unproductive age who constitute a dependent population will have an adverse impact on the socioecoproductive areas of the state in the long run. A fourfold increase in the elderly population of Kerala in the next 40 years was estimated by the UN in 1991 when the population increase will be only 1.6 times. When there is an increased elderly population, dementia and related disorders will pose an increased relevance as a major geriatric problem. Kerala's consumeristic; nuclear family system poses a threat to the already lacking social support systems in the state. All these together leads to a heightened gap between Kerala and the conventional practices in the West.

Even in an educated society like Kerala, many are not still aware of the disease, symptoms and how to deal with the patient. Also when caregiving becomes difficult to handle by a single person, people do not perceive the need to have a helping hand like a home nurse to aid them even when they have the financial capability to do so.

The medical fraternity in the state is also ill equipped being distraught by disagreements regarding attitude, knowledge and education necessary for palliative medicine, dementia and related disorders like Alzheimers in order to deal with patients and their relatives. Most of them disregard the memory lapses as just related to ageing and thus detection of the disease takes place usually in the middle/ late stages. Of late, that there has been a slight thrust in neurology and psychiatry, it may be regarded as a positive step in the right direction.

ALZHEIMER'S DISEASE : THE KERALA EXPERIENCE

With a focus on patient and later palliative care, the ARDSI established in 1993 at Kunnamkulam, Kerala is the only voluntary health organization in the whole of India which caters to the care, support and research of dementia and related disorders. It has six chapters in Kerala.

Associated activities are awareness programmes such as workshops, seminars, use of media , observing World Alzheimers Day and annual conferences.

Care services include a daycare centre (SAYAHNAM) at Tvm chapter and another at Kalamassery. Domicilliary care, memory (dementia) clinics at various hospitals, family intervention programmes, care giver meetings and information services are provided.

Urban Community Dementia Services at Kalamassery is the nodal project in Kerala providing all these services as well as now running the seventh batch of community geriatric nursing programme, a yearlong training to give special care to the frail elderly both in home and institutional settings.

ARDSI is also involved in research involving epidemiological surveys, research in psychosocial aspects of the disease etc. A survey is presently being conducted about the prevalence of dementia and related disorders in Tvm city; a similar survey was conducted by UCDS in Kochi years back. A few other private hospitals in Kerala have recently started Geriatric / Palliative Care Clinics. Their mode of palliative care and patient care is also awareness and care giver education.

The level of awareness is still in its infancy even among the affluent sections of the public while among the other sections of the society the situation is even more pathetic. Patients are considered insane and reduced to confinement.

CONCLUSION

There needs to be an attitude, policy and administrative change in all spheres both at the central and state levels , among the Medical and health professionals, law makers and the general public.

The following are the measures needed to be implemented :-

1) ARDSI is fighting a lone battle with the Ministry of Health and the Ministry of Social Justice and Empowerment to integrate AD as an organic illness instead of a mental illness.

2) The National Policy on Ageing has to be reworked to deal with aspects regarding Alzheimers and related disorders and should not remain on paper.

3) The Draft Health Policy of the state of Kerala has to include steps to deal with the disease and its care giving.

4) The National Mental Health Programme, in the least, has to be revised to include training for health professionals such as psychiatric social workers, palliative social workers and geriatric social workers .Alternately these professionals should have their entry at PHC level to focus on geriatric health care.

5) On the basis of the above revision, the priority for health intervention should be redirected into community geriatric health care to improve awareness, education at all levels in states like Kerala.

6) Multi-disciplinary teamwork approach which includes neurologists, psychologists, trained nurses, occupational therapists, physiotherapists and geriatric/palliative social workers to deal with the patients and their relatives.

7) The spotlight on Reproductive and Child Health should be gradually shifted towards Geriatric health in the near future to deal with the issue considering the burgeoning ageing population.

8) NGO's should work in co-ordination with Old age homes in Kerala and assist in their functioning ; that assistance may include geriatric health training to paramedicals / community workers to work in these homes and the community.

9) A Centralised body of professionals should assess, analyse and co-ordinate the functioning and care services in the old age homes for adequate care of the patients afflicted with the disease.

10) A negligible number of hospitals in Kerala are focussed on providing residential care to Alzheimer patients .This situation has to change in the near future.Hospices and residential care units are the need of the day.

11) Financial crunch and lack of awareness among the public are the problems faced by the various chapters of ARDSI. These stand in the way of the development of new research data , standardised instruments which are culturally and linguistically appropriate to diagnose AD and related disorders in the early stages.

12) Hospitals can develop a central data base to co-ordinate at departmental level for the direction of patients suspected to be afflicted with the disease to the correct place at the right time. The Institute for Dementia Care and Research proposed to be set up by ARDSI should co-ordinate with the central data bases in various hospitals assisted by the ARDSI chapters.

13) As a final step towards "IMPROVING THE QUALITY OF LIFE"- lifestyle change is essential before people enter into aging. Even in the early stages, the focus should be on trying to arrest the progress of the disease through consistent, proper and regimented exercise, balanced and adequate nutrition that includes more fibre and greens, incorporating yoga and spirituality, reablement through improving and maintaining cognition by novelty training. This strategy of Preventive Geriatrics should be advocated through media by Government machinery and NGO's in order to create awareness among the public.

PAPER 20

AGING – PROBLEMS AND STRATEGIES TO BE PUT ON THE NATIONAL AGENDA

Bindhu Ittyavirah
Student
Centre for Adult Continuing Education & Extension
University of Kerala

Aging encompasses physical, psychological, social and economic aspects of growing old both in normal and in problematic manifestations of this development. A dramatic social change is visible when the increase in life-expectancy and growing proportion of older persons in the population. Expanding need for personnel working with the elderly and a demand for better

training to render professionals to the concerns of elderly will be there in the years to come.

Aging is a phase of life and a biological process which is subjected to stress and strains. When is a person considered old? The beginning of old age in an individual is associated with different conditions of changes occurring in one's life. According to Erick Erickson "It carries with it specific development tasks which must be completed as does any transitional period in life. When should a person be considered as aged? No limits have been set by the medical profession or the biologists. This age varies from country to country. In India the attainment of 60 years has been mostly accepted for the purpose of classifying aged person. Clifford R. Anderson in his book 'Your Guide to Health' starts with a universal truth. Nothing is more certain than the passage of time and the changes that come with it whether we like it or not we are all growing everyday. Naturally we all wish we could stay young and full of energy but this we cannot do. We must therefore find ways to adjust minds even as nature seeks to adjust our bodies to the change of time".

Life expectancy is rising due to lowering of mortality rates while the birth rate is declining. These twin factors have resulted in an increase in both the percentage of elderly persons in the population and their numbers. Asia which had 43% of the world population 65 years and above in 1950 is projected to have 57% of this population in 2025, two -third are expected to be in china and India. Among persons 65 years and above the 'old old' (75 years and above) will increase in number resulting in greater demand for care and support services. India's elderly population in the same period is 106 million. The most dominant trend from the mid 1980's to the first half of the 21st century in both the more and the less developed region will be ageing of population.

Industrialization and Urbanization results in radical changes in occupational patterns and in population dynamics. Migration cleaves traditional family structure. These changes have a tremendous impact on the disadvantaged and the aged in traditional Asian societies. Nuclear families, erosion of traditional kinship ties weaken family as a support system. Traditionally Kerala is reckoned for family life, older generations were highly respected any honoured and they were considered as an invaluable asset. Unfortunately this is not the situation now. The joint family system has disappeared and nuclear families sprung up. As a result the older generation have lost that high position which they had earlier. They are no longer looked upon as an asset but they are often considered as burden. The census 1991 evidences that Kerala is converting as a state of aged people. Average longevity is 70 years. In this advancing stage of Kerala from demographic transition to epidemiological transition steps must be taken to evolve a state policy on the aged.

More often than not older person are viewed as a burden for the family and the state and rarely a valuable resource for development. Common Societal perceptions are largely negative stereotypes that lead to a subjective and biased image of older person. The older person's self-perception is also likely to be negative. Perceptions like useless weak dependant should be changed. They should be considered as human beings who can maintain an active life and contribute to the society. There is a need to prepare for life in old age via, anticipatory role orientation and role transition and the elderly themselves should consider that they are a valuable resource as this will facilitate their continued participation in an active, productive and creative life. Ageing should therefore be viewed from the perspective of a continuity of roles and functions rather from the perspective of disengagement or withdrawal. For the performance of new or continuing roles education, orientation and counselling are required.

Emphasis should be given to community based programmes and services But they should not be regarded as substitutes for institutional care rather than to provide relief mechanisms for family members so that they will not be overburdened in taking care of the elderly. The non-governmental organization is a major player in the provision of services to the elderly in addition to state and the private sector. It was the NGO's especially the religious institution, which cared for the old and the poor for centuries before the state got involved. The co-operation between the NGO's and state must increase. The NGO have become an instrument through which the state can care for the elderly without being directly involved. There are limitations for NGO's to expand its service. For an NGO to expand its services government assistance is imperative.

A more comprehensive approach is necessary to raise aging issues higher up on the national agenda. It is not only the elderly themselves but other members of society also have to be educated to change their perception towards the elderly. The immediate action that must be taken is to enhance the involvement of the elderly in different kinds of community activities and at different levels. Once the elderly have learned to make their voice heard and to form themselves into organized groups they would be in a better position to participate in the decision making process of their own governments. The time has come for governments to adopt a proactive attitude towards ageing which leads to population ageing and regard the welfare of their senior citizens as equally important as that of other members of the society. In summary governments must place population aging on their national developmental agenda as an item of importance.

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COMMUNITY DEVELOPMENT AND LIFELONG LEARNING

PAPER 21

DECENTRALISED PLANNING – THE KERALA EXPERIENCE

Ms. P. X. Francina and Mr. A. J. Ranjith
MSW Students, Loyola College of Social Sciences
Thiruvananthapuram

AN INTRODUCTION

The essential objectives of development have been the elimination of poverty, social inequality and unemployment. The 73rd amendment of the Indian Constitution allows political parties to enter into the election fraud of local bodies. This Act provided autonomy to the local bodies. In the present system, Panchayati Raj is a decision making body and rules over the governance of the village. The members of the weaker sections and women are given representation by fixed quota under constitution i.e., the membership to Panchayati Raj is reserved to the members of the weaker sections including women. Panchayati Raj thus has empowered women, Scheduled Castes and Scheduled Tribes.

Today development is recognized as decentralized and the people centered participation process to bring about qualitative change in all aspects of human life. Earlier days, developmental process was understood as to be planned out without people's participation giving importance to the physical, financial targets and achievements. As a result, the sustainability of the development process is questioned frequently. In such a situation the needs of the people in the development process can be strengthened and can be tapped only through bottom up approach in planning process. Decentralized planning is a system through which planning process is brought close to the people, who are the ultimate target of development.

KERALA PANCHAYATI RAJ ACT

In accordance with the Central Act, Kerala Legislative Assembly enacted Kerala Panchayati Raj Act 1994 and Nagarapalika Act- 94 in April 22, 1994. It installed district panchayat in the place of district council through which dominance was shifted from urban governance to rural. It reserved one third of the total number of seats in every local body for women and such seats may be allotted by rotation to different constituencies. The highlights of the Bill also include the reservation of constituencies for SC & ST in a fine and fair manner and also the conferring of executive powers on the grama panchayat presidents and the power to take disciplinary action against employees of the panchayat committee.

Janakeeya Asoothranam (People's Plan) is an initiative to utilize the legacy of collective social intervention to face the contemporary challenges of development. Janakeeya Asoothranam is purely decentralized participatory programme. So in order to understand the concept of Janakeeya Asoothranam we should have clear-cut idea about two important concepts – Peoples Participation and Planning.

People's Participation is one of the foremost prerequisites of development administration both from procedural and philosophical perspectives. Procedurally, it integrates people's experience, knowledge & commitment to the development process, which leads the process towards effectively maximizing its momentum. Philosophically People's Participation is necessary for upholding democratic values and practices in the modern polity, which in turn creates an objective situation for the continuity of sustainable development. People's Participation is extended because only the people know their problems better than government officials. People's Participation implies participation of people at all stages of the programmes i.e., planning, formulation, implementation, decision making, sharing the benefit of the development, monitoring and evaluation.

People's planning is a bottom up planning in which people come together, assess their needs, problems, identifies the causes and effects, identify solutions, select the most appropriate solution and decide to implement them. In the process of implementation, monitoring and evaluation are essential to ensure that the objectives are achieved effectively and efficiently.

AIMS OF PEOPLE'S PLANNING

Ultimate aim is to solve Kerala's developmental hazards. The first aim is to solve the problems faced by the production areas including industry, agriculture etc. The second aim of the peoples planning is to improve the quality of the service sector including health, education etc. Another aim is to improve the social and economic welfare of the tribal and fisherman community and get them into the fields of development. To improve the women's power in society by forming groups is another aim of peoples planning. The Malayalam word "padhathi" was reserved for specific and limited meaning of plan.

CRISIS IN THE 'KERALA MODEL'

Stagnation in agriculture, stagnation in industrial production, reduction in productivity levels, acute power shortages, out-migration of industries and skilled labour, very high unemployment rates, all-round reduction in the quality of services, and debilitating fiscal crisis of the state are noted as the major areas of crisis in the much acclaimed Kerala Model of development.

When the Left Democratic Front (L.D.F) came to power in 1996, it was decided that 40% of plan budget of the state would be earmarked for expenditure, by the local bodies at the villages, block and district levels as dicided by them. People's needs were to be assessed through meeting of Grama Sabhas in the village. Panchayat making it into a plan, co-ordinated and vetted at block level and approved at the district level by a district planning committee, constituted to assist the Panchayat. This was the peoples campaign for the 9th plan, popularly known as peoples planning (Janakeeya Asoothranam).

Phases of the People's Campaign INAUGURATED ON 17 AUGUST 1996.

PHASE 1: (AUG. - OCT. 1996). *THE PARTICIPATORY PROBLEMS IDENTIFICATION PHASE*

Convening of Grama Sabhas and Ward Conventions, to identify local problems ensuring maximum participation (27 lakhs) (27% women), guiding people to identify local needs and gaps in development. (650 key resource persons at the State level, 12,000 resource persons at the district levels, and more than 100,000 resource persons at the local level). The most important result was the listing of development problems.

PHASE 2: (OCT. - DEC. 1996). *THE LOCAL DEVELOPMENT SEMINAR PHASE*

Local Development Seminars (around 3 lakhs participated), organized during the second phase, were supposed to suggest solutions to the development problems identified by the Grama Sabhas. A 'Development Report' – a socio-economic status report – was provided, which had the following data:

(1) consolidation of Grama Sabha reports,

(2) review of ongoing schemes

(3) collection of secondary data

(4) geographical study of the area, and

(5) a brief survey of local history.

PHASE 3: (DEC. 1996 - JAN. 1997). *PROJECT PREPARATION PHASE (BY TASK FORCES)*

Constitution of Sector - wise task forces at the grass root level, **to Projectise** the recommendations and suggestions, which emerged from the Development Seminars. (Average **12 task forces** per local body to cover **12 development sectors**. 12,000 task forces, 1.2 lakh persons participated). Participation of more officials, experts and technical people than in the previous stages. Elected representative, **Chairman** and officer from the concerned department, **Convenor)**.

PHASE 4 : (FEB. - APRIL 1997) *PROJECT PRIORITIZATION AND INTEGRATION PHASE*

Prioritization of Projects and **incorporation into the Five Year Plans** of the Panchayats. For finalizing the plan the Panchayath had to:

1. Assess its capacity to mobilize resources from various sources to finance the plan.
2. Evolve a development strategy on the basis of the problems identified and resource potential of the locality, prioritise and select projects to be implemented in the Five Year Plan.
3. Decide on a monitoring mechanism for successful implementation of each project.

Broad **guidelines on sectoral allocation** of plan funds (especially to SCP and TSP) were given. **Massive training programme** was undertaken.

PHASE 5: (MARCH - APRIL 1997). *THE BLOCK AND DISTRICT PLANS PHASE*

This is the phase when the **Block and District Panchayat Plans** are prepared, integrating local level plans, and designing complementary programmes. This is to be done, studying the Development Reports, the Local Plan documents and the recommendations from below.

A handbook and training programme of the 5th phase dealt with the problems of integration of local level plans at higher levels.

PHASE 6: (APRIL 1997). *LOCAL PLANS' TECHNICAL VIABILITY EVALUATION PHASE*

Technical experts (4000 volunteers & 3000 mandatory officers) evaluated the village level project plans for technical viability.

Grama Sabhas and Ward Conventions are called to discuss the plan document. The Grama Sabhas select the beneficiaries of the local development projects. There is also a mechanism for year-end review of the plans, which should help the preparation of the next annual plan.

MERITS (SOME OF THE GENUINE GAINS OF THE PEOPLE'S CAMPAIGN)

1. A plan at the local level takes the needs of the area in consideration and also the resources available.
2. Knowledge about the plans and their targets among the general public makes for a conscious and continuous monitoring of the implementation by the people.
3. There is a much better control over the expenses if people have knowledge of estimate.
4. The over expenditure or diversion of funds can be effectively controlled.
5. Complete information about conditions on the field makes auditing much easier and effective.
6. There is flexibility for modifications if the situations demand it without much loss of time with fewer people.
7. Minor projects, which usually escape the attention of distant planners, can be taken up. Plan made at regional level can best reflect the needs and aspirations of the people, as the plans are made at the grass root level and there is greater awareness of it among the people of the region. **The prospectus of benefit they are likely to reap arouses their personal and collective interest.**
8. Kerala, for long time fascinated with leftist economic ideologies, needed a decisive liberation from the Marxist concepts of centrally planned economic development. This liberation, up to a point, came, we believe, through the so-called 'People's Campaign'. Many wrong notions about development could be shaken by this experience.
9. This campaign did generate a lot of conceptual and theoretical innovation, especially in the Planning Board of Kerala. A unique kind of data collection and processing, which gave a lot of information about grass roots realities of Kerala, and new insights into the possibilities of decentralization, was carried out as part of the People's Campaign on 9th Five Year Plan.
10. The campaign was able to mobilize a lot of popular energies into the developmental field. It did shake a great many people from the apathy and alienation from the developmental process.
11. The campaign did present the State with a new paradigm of development with genuine people's participation.
12. A lot of human resource capacity building and addition of planning skills took place as a result of the People's Campaign.
13. Some attitude changes in the bureaucrats and the elected representatives could be induced in the process of the Campaign.
14. Many worthwhile experiments were made in the area of institutionalising the processes of implementation of a bottom up plan.

DEMERITS

1. Questioned in the wake of crisis – the major critical indicators are industrial backwardness, low economic growth and per capita income, crisis in traditional industries (coir, cashew nuts, handloom & handicrafts).
2. The participation of women, people belonging to SC/ST and other weaker section has not reached the desirable level.
3. The low participation of women, primarily due to lack of effective propaganda, about the significance of this programme.
4. Misuse and abuse of funds allocated for SCs and STs.
5. Corruption and nepotism affecting the quality and standard of projects such as poultry, animal husbandry etc.
6. Rule of the party and influential at the expense of the SC/ST representatives by selecting the illiterate and the unqualified among them.
7. Apathy of the bureaucrats and their departments.
8. Slowness in financial flows.
9. Power games between bureaucrats and elected representatives.
10. Rigidity of the rules and regulations, which could not be smoothly operationalized.
11. The approach of the elections.

12. Technical objections from various departments on the new, non-conventional and more transparent procedures.

13. Nothing very original about decentralization - However, there is nothing very original or innovative about the concept of decentralization as a more useful developmental methodology. The Western democracies have been practicing decentralization for ages. And that is the precise reason for their efficiency and development today. From the days of Nehru onwards, we have tried out, and held in high esteem, the Centralized Planning techniques and processes, through successive Five Year Plans. We have now learned that the centralized planning process, when applied to any large organisation or country, is not very efficient or humanizing. As an instrument of development of a country, centralization is a proved failure. This has been the historical experience of the centralized communist and socialist countries all over the world. The communist system itself collapsed under the weight of centralized planning and implementation.

14. Good ideas, some innovations, but poorly executed - As an idea in planning, management and administration, and a paradigm for development of a poor country, Kerala's efforts at decentralization, and the People's Plan Campaign for the 9th Plan were unexceptionable. The theoretical and conceptual work done for this decentralization process was of rather high quality, and there was innovativeness in it. But introducing unabashed political party interests at almost every level of execution flawed the execution. In the selection of resource persons, experts, volunteer workers, selection of beneficiaries, being truly transparent, conducting training programmes, making money for political parties etc. the general impression is that there was party partisanship, which flawed the execution. When it came to the execution of the plan, things were slowed down by conflicts between the elected members and the bureaucracy in the local governments.

CONCLUSION

This is an area of people's development at the local level, where the political parties must learn to work without narrow partisanship and shortsighted selfishness, which spoils the process of development for all the citizens of the State. But whether the political parties of Kerala will grow to such a stature and maturity is an open question. Let us hope they eventually will. Going back to the old, bureaucratic and centralized planning processes and procedures would be taking steps backward, quite disastrous. This would also make a mockery of the 73rd and 74th Amendments.

Strict vigilance by the people at the grass roots level, to weed out the all-pervading corruption in our socio-economic and political systems, is the only long-term solution to many of our socio-economic and cultural problems, including the problems in developmental planning and implementation. Strengthening of the functioning of the Grama Sabhas is the right direction to go in the coming years. It is much better that these grass roots bodies are given the responsibility to identify the problems, the beneficiaries etc. and the role to monitor the performance of the so-called people's representatives.

PAPER 22

CONTINUING EDUCATION: AN EFFECTIVE TOOL FOR INTEGRATED COMMUNITY DEVELOPMENT

Dr. Raju Mavunkal
Former Assistant Director
KSLMA, Govt. of Kerala

1. THE CONCEPT

Continuing Education is a broad concept of development, which includes all of the learning opportunities that all people want or need outside of basic literacy, education and primary education. In 1987 the UNESCO Sub Regional Seminar held in Canberra, Australia, defined CE this way. Kerala has started implementing the project of CE on Oct 2nd of 1998 after the successful completion of TLC & PLC. Established 4000 CE centres and started community development programmes through multifaceted activities at the centre. Ultimately the project is aiming at 'Human Resource Development".

2. BACKGROUND

Kerala is the only state in India which has successfully completed TLC & PLC simultaneously in all the 14 districts. This created a suitable environment for the launch of the CE project.

The beneficiaries of the programme are the Neo-literates, School drop outs ,Pass-out of primary schools, Pass-out of non-formal education programme, and all other members of the community interested in availing opportunities for lifelong learning.

The Kerala State Literacy Mission Authority (KSLMA) is the body implementing the CE programme in the State. Training and academic support is provided by the State Resource Centre Kerala (SRC). KSLMA has a General Council and an Executive Committee. It is a registered society under the Travancore-Cochin Literary, Scientific and Charitable Societies Act.

NLM (MHRD)
↓
KSLMA
↓
DLM (ZSS)
↓
NCEC
↓
CEC

The 4000 CE centers are distributed under the Local Self Government Institutions. The overall management of the scheme vests at the district level with DLM (District Literacy Mission). Similarly Saksharatha Missions (Samithies) are constituted at Block, Corporation, Muncipal and Panchayat Levels to manage the CE programme at the respective levels. Each of the CECs & NCECs are manned with one Prerak and an Asst. Prerak.

3. PROGRAMMES

Core Programmes

Major Objectives	*Activities at the Centre*
1. Literacy Programme	1. Information Centre
2. Equivalency (EP)	2. Sport Centre
3. Income generation programme (IGP)	3. Library and Reading Room
4. Quality of life Improvement programme (QLIP)	4. Charcha Mandal
5. Individual interest Promotion programme (IIPP)	5. Youth Club
6. Future oriented programmes (FOP)	6. Vocational Training Centre
	7. Literacy Class
	8. Equivalency Class
	9. Orientation programmes
	10. Other community activities

4. PROJECT IMPLEMENTATION

In the Kerala context, CE is conceived as a major human resource development initiative with the active participation of the whole community. The experience of the highly acclaimed TLC and the general awareness of education together helped the implementation of the project. The recently introduced 'Peoples Planning Programme and decentralization of powers to LSGIs created the right environment to undertake the Project. CEP is implemented through the LSGIs. KSLMA has established 14 IT enabled district offices to directly involve in the implementation process. Most of the developmental activities of the LSGIs are to be operated through CECs and NCECs for assuring effective local participation.

CENTRE CODES

Each centre is designated by a 10 digit code number and is part of the process for developing a IT enabled MIS for better management, monitoring and documentation of the CE programme in Kerala.

Eg: CC 01210081 / NC 02310081 / MC 05410058

The first two digits denote the type of the centre, the next two the district, the third set (two digits) for Corperation/ Municipality / Block, the 4th set of two digits for Grama Panchayat and 5th set the number for the centre.

5. TRAINING

The training is the most effective and essential component in the CEP implemetation. State Resource Centre Kerala conducts the training, awareness programmes and preparing source materials for the personnel and beneficiaries of the CE project. Regular scientific training programmes are conducted for the Preraks, as they are the key persons at the grassroot level functioning.The focus of the training is to impart knowledge of Continuing Education,build capacity ,develop positive attitude and skill development. Timely effective training and orientation programmes conducted for all the functionaries and related officials.

6. ROLE OF SRC

The basic functions of SRC are:

a. Material development for Literacy and Continuing education.

b. Training of CE functionaries

c. Research in the field of adult learning and CE

d. Resource mobilization and support

e. Monitoring and evaluation

7. PRESENT STATUS AND ONGOING ACTIVITIES

a. Literacy Classes

Literacy classes are conducted to equip the illiterates and the neo literates for availing the facility of CE programme. Asst. Prereks are specially appointed in all the centres to look after literacy and equivalency programmes.

b. Equivalency Programme

In the State of Kerala, equivalency programme up to the level of 4th standard has been successfully completed as a pilot project. Nearly 1600 people successfully completed this phase. The regular 4th and 7th standards programmes are scheduled to start by July and October of 2002 respectively. The text books for the 4th standard has been revised and that for the 7th standard are already prepared.

The Topics for the 4th and 7th standard are given below:

4th Standard	7 th Standard
Language (Malayalam)	Language (Malayalam)
Environmental studies	Science
Mathematics	Mathematics
Job-oriented training	Social science
	Communicative English
	Communicative Hindi
	Job – oriented training

c. Revival Campaign

Presently the attention is mainly on revival of the system for strengthening. A revival campaign is on. The focus is mainly to make CECs centralized activities more lively. CE centres are to be the focal points for all activities. A house visit campaign has been organized to prepare the community data base (Akshara Souhrada Sandarsanam).

d. Counselling Centers

To address the issue of stress related ailments among the community people KSLMA is planning to introduce counselling centers at CE centers. At the first phase few NCECs are selected from all the districts for this purpose and selected Prereks are trained to handle the counselling sessions.

e. District Projects

Each district has been asked to prepare three projects for implementing within their districts. Such projects should confirm to anyone of the CEP component envisaged by National Literacy Mission. All the 14 districts have started implementing their first project.

f. IT Enabled Centres

To cope up with the fast developing world, the CE centres are proposed to be enabled with IT facility. The CECs are becoming community information kiosks. In the first phase 1000 centres will be computerized especially for the benefit of SHGs members and other community members. The project is planned to be implemented in collaboration with C-DIT.

g. Base Line Study

Each centre has to prepare their own plan of action (calendar) for the activities. In order to collect the information for making such a plan of action, a house visit campaign had been conducted. It also helped to carry the message of continuing education among the beneficiaries. The study has been conducted during 18th to 30th April 2002. The CE centres are now in the process of preparing a micro plan (CEC plan) for the future years.

8. INTEGRATED COMMUNITY DEVELOPMENT

The process of development requires effective utilisation of resources at all levels. Education is the most important tool for comprehensive development in any community. The formal system of education is not able to meet the needs of the different sections of the community.

CEP has proved to be an effective tool for integrated community development at the 4th year of implementation. CECs are Community Learning Centres (CLCs) where different strata of community people gather for different activities. The core programmes at the centre give effective participation for local groups including women, children, farmers and unemployed youth, senior citizens etc. in addition to the illiterates and neo-literates. Well functioning CECs are ideal places for community gathering and it gives exposure in different disciplines to the local people. Functional groups like SHGs, Mahila Samajams, Youth Clubs and Liberaries are closely associated with the centres. More than 200 identified short term vocational training programmes like soap making, umbrella making, handicraft, repair of household appliances, tailoring, fabric painting etc are being organized at different centres providing skill upgradation and income generation. Most of the centres provide facilities for IIPP. Satisfying the needs of the community people through IGP, equivalency and IIPP the CEP contributes much into the improvement of qualify life index.

9. SUGGESTIONS AND RECOMMENDATIONS

a. Make 'CEP' an agenda item in the review meetings of Deputy Directors of Panchayath.

b. All agencies functioning in the field of Adult, Non-formal & CE are to be co-ordinated at State and District level

Eg : -

SRC (State Resource Centre)	JSSs (Jan Sishan Sansthan)
Dept of Adult and Non-formal Education (Universities)	DIETs (DRU)
KVKs (Krishi Vigyan Kendras)	NOS (National Open School)
SOS (State Open School)	Professional Colleges and Institutions
Development Departments of Government	NYK (Nehru Yuva Kendra)
Public Libraries	NGOs
KVIC (Khadi and Village Industries Commission)	DICs (District Industries Centre)
Community Polytechnic	NABARD

c. Administration through Management Techniques are better for effective management of CE since it is a highly flexible project.

d. Prerak's selection is the most important procedure in this programme. He/She should have the following basic qualities.

Positive Mental Attitude (PMA)

Knowledge regarding the history of TLC, PLC, NFE etc.	Pleasant and Dynamic character.
Pleasing nature	Love for community work
Resident of the local area	

e. Nodal Preraks are to be trained regularly. Include topics like:

PMA (Positive Mental Attitude)	Inter personal relationship
Project Management	Skill Training

Communication techniques NLP (Neuro Linguistic Programming)

f. Organise exchange programme to familiarise the advancing activities among the different level activist.

g. Enable the centres with IT and Network all the nodal points.

h. Adopt suitable Management Information Systems.

i. Innovative programmes are to be identified and documented.

j. Give encouragement to well functioning CECs/NCECs, local bodies, DSS, Co-ordinators, Asst. Co-ordinators, Preraks etc.

k. Impart timely training to all the activists in the project.

l. Organize innovative programmes for publicity and advocacy of the evolving philosophy of CE.

m. Organize an International Seminar on CE by KSLMA & SRC as a joint venture.

n. Attract VIPs to the CE programme.

o. Experimental programmes are to be initiated for trials.

CEP in Kerala is becoming a very good experimental model for Community Development. NLM, UNESCO and other international agencies have acknowledged the innovations in the project since 1998. It is time to join hands to make CE a great success in Kerala. For that we need more centers, at least 12000, to make CEP an effective reality. Continuing Education Programme in Kerala co-ordinates most of the developmental activities of Government and Non-Government sectors through the CE centers for effective community development.

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PAPER 23

RURAL DEVELOPMENT PROGRAMMES IN INDIA WITH REFERENCE TO FIVE YEAR PLANS

Dr. K. Parthasarathy
Professor & Director
Centre for Adult, Continuing Education and Extension
Bharathidasan University,Tiruchirappalli - 620 024

INTRODUCTION

India is the largest democracy with diverse cultural heritage in the world. It ranks second to China in the world in terms of population growth, which leads to major problems of illiteracy, poverty and unemployment. Hence, Government of India has been giving a top priority to Rural Development (RD) Programme in the five-year plans. World Bank views that the RD is strategy and techniques formulated to improve the social and economic life of the rural poor. Govt. of India views that the RD implies the economic and social transformation of the tribal, rural and urban poor. The Govt. of India has successfully planned and executed the nine major five year plans and five annual plans, over a period of fifty years since independence.

FIVE YEAR PLANS AND RD PROGRAMMES

The Ist Five Year Plan (1951- 56) attempted a process of all round balanced development, by way of undertaking Bhoodan Movement (1951), Community Development Programme (1952) and National Extension Scheme (1953), which ensured a rising national income and a steady improvement in the living standards over a period of time. Out of the total plan outlay, RD sector received 12.24%. The II Five Year Plan (1956 - 1961) was a larger expansion of employment opportunities and reduction of inequalities in income and wealth. 5.22% was allocated to RD from the total plan outlay. Khadi and Village Industries (1957), Multipurpose Tribal Development Block (1959) Package Programme (1960) and Intensive Agricultural District

Development Programme (1960) were implemented during the plan period. The III Five Year Plan (1961 - 1966) and three Annual Plans (1966-69) reiterated in establishing greater equality of opportunity and to bring about reduction in disparities in income, wealth and more even distribution of economic power. Applied Nutrition Programme (1962), Intensive Agricultural Area Development Programme (1964 - 65) and High Yielding Variety Programme (1965), Farmers Training Education (1966), Intensive Cattle Programme (1966), Well Construction Programme (1966), Rural Work Programme (1967), Tribal Development Block (1967), Rural Manpower Programme (1969) and Composite Programme for Women and Pre-School Going Children (1969) were undertaken during the plan period. However, RD received only 3.23% out of the total budget of III Plan. The IV Five Year Plan (1969-1974) too observed that the benefits of development should acquire in increasing measures to the common man, and the weaker sections of the society by way of sponsoring and undertaking Special Development Programme for Weaker Sections (1969), Drought Prone Area Programme (1970), Crash Scheme for Rural Employment (1971), Small Farmers Development Agency (1971), Minimum Needs Programme (1972), Tribal Area Development Programme (1972), Pilot Project for Tribal Development (1972) and Pilot Intensive Rural Employment Programme (1972). Out of the total budget RD received only 0.73%. The V Plan (1974-79) declared that removal of poverty and attainment of self -reliance were the major objectives. To fulfil the above aims the programmes of Commend Area Development (1974 - 75), Hill Area Development Programme (1975), Special Livestock Production Programme (1975), 20 Point Programme (1975), Desert Development Programme (1977), Food for Work Programme (1977), Whole Village Development Programme (1979), Integrated Rural Development Programme (1978 - 79) and Training of Rural Youth for Self-Employment (1979) were launched and implemented for the betterment of the rural and urban community. 13.62% was allocated to RD sector from total plan outlay. The VI Plan (1980-85) embodied welfare and significant improvement in conditions of living of poorest by way of launching and implementing National Rural Employment Programme (1980), Development of Women and Children in Rural Areas (1983), Revised 20 Point Programme (1982) and Rural Landless Employment Guarantee Programme (1983). Out of the total budget RD received 5.50%. The development strategy of the VII Plan (1985-90) aimed at a direct attack on the problem of poverty, unemployment and regional imbalances. Twenty Point Programme (1986), Indira Awass Yojana (1986), Accelerated Rural Water Supply Programme (1986), Jawahar Rozgar Yojana (1989) and Million Wells Scheme (1989) were executed during the plan period with 5.04% of the allocated amount from the total plan outlay.

The VIII Plan (1990-95) and Annual Plans (95-97) aimed at improvement in the level of living full employment, elimination of poverty and planned growth of population in introducing and implementing the programmes like Restricted Central Rural Sanitation Programme (1992), National Scheme of Liberation and Rehabilitation of Scavengers and their Dependants (1992) and Employment Assurance Scheme (1993). Out of the total plan outlay, the RD sector received 11.44%. The recently concluded IX Five Year Plan (1997-2002), emphasised on agriculture and rural development with a view to generating adequate productive employments and eradicating poverty. A series of programmes such as Member of Parliament Local Area Development Programme (1996), National Safi Karmachan's Finance and Development Corporation (1997), Ganga Kalyan Yojana (1997), Swarna Jayanthi Shanthi Rozgar Yojana (1997), Credit cum Subsidy Programme (1999), Upgradation of Kutchha Houses (1999), Swarna jayanthi Gram Swarozgar Yojana (1999), Pradhan Manti Gram Sadak Yojana (2000), Smapoorna Grameen Rozgar Yojana (2001), Jaiprakash Rozgar Guarantee Yojana (2001), Jawahar Gram Samidhi Yojana (2001), Swarozgar Gramin Rozar Yojana (2002) and Integrated Watershed Development Programme (2002). However, RD sector received 8.69% out of the total outlays of IX Plan.

SUMMARY OF A FEW IMPACT / APPRAISAL STUDIES ON RD PROGRAMMES

The Centre for Adult, Continuing Education and Extension of Bharathidasan University conducted a few impact / appraisal studies on select RD programmes at the grass-root level in some of the districts of Tamil Nadu State. The summary of the studies are: INDIRA AWASS YOJANA (IAY): A study operationalised by Jayalakshmi (2000) on IAY Housing Scheme among selected Adidravidars in Thiruvarankulam Panchayat Union, Pudukkottai District, analysed the problems and perceptions of the respondents on functioning of IAY. Study objectives are to find out the socio -economic profile, the problem of housing and rural group housing and the perception of the selected beneficiaries with regard to IAY Scheme. The survey method was adopted. Stratified simple random sampling technique was adopted in choosing 84 respondents. Interview schedule was used as research tool. Major findings are: all respondents belong to Hindu religion, 71.43% were living in Porampokku land before getting the formal allotment of IAY house, 83% aware about subsidy for repairing their houses, 72.61% didn't face any problem in getting IAY house, 70% known the total cost of IAY house construction as Rs.27,000/-. On the whole, the beneficiaries of the study feel that the IAY scheme functioned well for the welfare of the weaker sections, especially the SCs.

JAWAHAR ROZGAR YOJANA (JRY): John Agnes Genevee (2001) studied on Socio-Economic Conditions of Women Entrepreneurs benefitted under JRY (PMRY) Scheme in Tiruchirappalli Corporation. The objective was to find out the socio-economic conditions and motivating factors of women entrepreneurs, who have completed their training during the period 1998-99 at Tiruchirappalli Corporation under JRY Scheme. Random Sampling Method was used to select the beneficiaries. Interview schedule was used as research tool. Major findings: 64 % of the respondents under 20-25 age group, 78% Hindus, 64% SCs, 64% married, 78% educated upto higher secondary level, 48% lives in medium size families, 62% having savings habit, 84% entered the self-employment due to unemployment problems, 76% sells their production in retail, 66% have earned an amount of upto Rs.1000/- before going to JRY scheme but 90% of them now earning an amount of upto Rs. 2000/- p.m. after taking up the training in JRY Scheme, 80% had motivation from their family members for joining the Scheme. The

study concludes that JRY is a powerful source for generating employment opportunities for the urban women.

SWARNAJAYANTHI GRAM SWAROZGAR YOJANA (SGSY): Kavitha (2002) studied on Impact of SGSY Scheme for Rural Women in Thottium Bolock of Tiruchirappalli District. The objective of the study is to know whether the SGSY Scheme beneficial to rural women and also to assess the socio-economic changes through the Scheme. Survey method was adopted. Interview schedule was used to collect data. 80 women beneficiaries in the study area were selected by adopting simple random sampling procedure. The major findings are: Majority of the respondents are under 20 - 35 years of age, BC, Hindus, married, leading nuclear family with 1.3. members, literates studied upto 8th Std, possess own house and earning upto Rs.1500/-p.m. 56% of the respondents are involved in secondary occupation, like candle making, mushroom cultivation, ready made garments, gem-cutting, waste-cotton mat making and weaving. Respondents are active members in SHG for the past six years. All the respondents (100%) know the SGSY Scheme and 52.5% are doing profitable work after becoming the beneficiary of the Scheme. Majority of the respondents, were got loan of Rs.25,000/- under the scheme and they well understood and satisfied about the terms and conditions of the loan. Most of the respondents have undergone training to equip their work, repaid the loan fully, earning of Rs.800-1000/-p.m. after becoming the beneficiary of the scheme. 70% of the respondents feel that SGSY scheme is different from other RD Programmes. All the respondents (100%) are involved in other co[illegible]ity development schemes at their respective villages in solving local disputes, teaching children and laying roads etc. through SHG. Most of the respondents faced problem in getting raw materials and a few respondents (15%) were refused to give loan by bankers, since their repayment was very poor. On the whole, the SGSY Scheme is very much beneficial to rural women.

SUMMING UP: In India, the Govt. of India had devised nine five year plans and five annual plans, wherein 59 major RD programmes were undertaken in the past 52 years for the betterment of Indian poor, especially women and SC/ST, with the total financial allocation of Rs.1,31,067.25 crores in all the nine five year plans. Three grass-root level studies on SGSY, JRY and IAY programmes undertaken by the CACEE, Bharathidasan University has been highlighted in order to know the reality of functioning of the RD programmes.

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PAPER 24

IMPACT OF CULTURE ON LEARNING AND DEVELOPMENT PROCESS OF ADULT WORKERS IN STONE QUARRIES

G. Sundharavadivel
Lecturer, Dept. of Adult and Continuing Education, University of Madras, Chennai, Tamil Nadu, India.

T. Thiripurasundari
Co-ordinator, WISE, Chennai, Tamil Nadu, India.

In the beginning, the individual's daily life extended just a few miles. This is still the case for most of us. Thirty thousand years ago people lived in small communities. This is true even today. The immediate concern of our ancestors was survival and shelter, and it remains so for millions of people, be it Newyork or Navallur. Since those primeval times, we have invented and adopted innumerable technologies. What is different now is the accelerating speed at which we are acquiring knowledge and its increasing impact on people.

Initially, contacts among civilizations, with some exceptions, were limited. Ideas and technologies moved from culture to culture slowly. Perhaps the most important culture diffusion, not the result of conquest, was the spread of religion accompanied by trade.

Recently, culture has been heralded as the forgotten dimension of development. It is now widely accepted that one of the reasons for the relatively unsuccessful results of decades of development effort is that culture was over looked in development thinking and practice. This belated avowal by the experts has raised culture to a position of honour in development debates. Even conservative financial planners and scientific problem – solvers now recognize that culture cannot be ignored if genuine development is to take place.

METHODOLOGY

In general the study aimed at identifying the impact of Culture on Learning and Development Process of the Adults Working in Stone Quarries.

The following general objectives will provide a broad outline of the study.

1. To find out whether the culture has any role to play in the life of the individuals.
2. To know whether the culture has any specific effect on the learning process of the individuals.
3. To study whether the values and aspirations of individuals have any association with the culture.
4. To study the relationship between culture and modernization/westernization of the subjects.
5. To find out the major impact of culture in association with learning and development process.

SUBJECTS

Since the study aimed at indepth analysis of the impact of culture on learning and development process of the adult workers in stone quarries, people above the age of 18 years were taken as subjects for the study. The sample consisted of 200 individuals from 21 quarries situated in Villupuram District of Tamilnadu. These workers were generally bonded, migrant labourers from other parts (Backward/dry districts) of Tamilnadu.

Pretested interview schedule and an observation schedule were used with personal discussion to ensure coherent results from the subjects. Collected data were processed and analysed to get the statistical results using the SPSS package.

SCIENCE & TECHNOLOGY

The age of development introduced 'Science and Technology' as new cultural realities globally, with the developing nations being perceived for the first time from a metrio-centric viewpoint. Development strategists glanced at 'them' and discovered a shocking need for "the tools of progress", but everything that constituted their vitality, integrity and aspirations remained unseen.

In the current study the researches found that science and technology has a major role to play along with culture. The poverty stricken agricultural labourers (mainly because of lack of rain in their native place) do what to switch over to other jobs. They find stone quarrying as vital job because it needs very limited skill. It only needs manual labour and limited maths. In the past they have used only labour later they slowly started using scientific methods like drillers, explosives and crushers in quarrying which will further reduce their burden.

VALUES & ASPIRATIONS

A sound development strategy requires critical examination of values (with their strengths and weaknesses) in the light of modern human needs, leading to the formulation of goals for development appropriate to the people in question. Aspirations and values differ from individual to individual but are strongly guided by the culture of that particular society.

This current study deals with special interest for values and aspirations of the subjects. Because of their migration people get more opportunity to mingle with others and thus their values and aspirations are varied and development results. For example they started paying attention to the importance of education, earn more and to lead a secu red life and to settle in one place.

LEARNING

Learning is never a one-off event, but is a continuing process in one's life. People learn many things through out their life in all walks of their life span, thus learning is with him right from his birth and culture is there even before his birth.

In this study the workers after migration try to imitate others in the new society and to follow their fellow men to identify him with the society. They learn to treat their female counterpart as equals, their food habits have changed, at least few feel that education is a must for their life.

DEVELOPMENT

Development, however defined as a continuing process from which no culture, society or individual is exempt. Development is a process for everybody. In the current study development has a vast scope. Both socially and economically the subjects have developed many things. They cling to their culture at the same time learn to lead sophisticated life with a proper shelter (home / hunt) and basic amenities, which were not there when they were cultivation labourers in their native place.

CONCLUSION

Culture plays a vital role in one's life. Even the western countries cling to their culture at least for the sake of identification. No society is without culture and the individuals are not exempt from that. Without society there is no learning and development. Simultaneously development alters the values and aspirations of individuals and the individuals are guided and guarded by their culture. Hence in every individual's life span culture plays an eminent role.

Hence the researchers agree that culture, however significant it may be as an agent of development cannot be reduced to a minor position as a mere promoter or impediment to economic growth, culture's role is not limited as a subject of ends, but is the social basis of the ends themselves. Development and the economy are part of a people's culture (UNESCO, 1996).

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PAPER 25

INCOME GENERATING PROGRAMMES IN CONTINUING EDUCATION (KERALA)

Dr. V. Reghu
Centre for Adult Continuing Education and Extension (CACEE),
University of Kerala,
Trivandrum

Variety of programmes were organised in India for the eradication of illiteracy, aiming at human resources development. Basically they can be classified into three major areas (a) Basic Literacy Programmes (b) Post-Literacy Programmes and (c) Continuing Education Programmes (CEP)

As a part of CEP, Continuing Education Centres (CESs) were established at grassroot level under the supervision and management of District Literacy Mission, which is a part of State Literacy Mission. All these programmes were financed and supported by National Literacy Mission (NLM) at central level. In the CECs, in addition to their normal functions, the following Target Specific Functional Programmes were also organised.

(a) Equivalency Programmes (EPs) - EPs are one type of continuing education programmes which provide an opportunity to adults and out of school children who have acquired basic literacy skills or who have completed primary education.

(b) Income Generating Programmes (IGPs) are those vocational and technical education programmes which help participants to acquire or upgrade vocational skills and enable them to conduct income generating activities.

(c) Quality of Life Improvement Programmes (QLPs) aim to equip learners and the community with essential knowledge, attitude, values and skills to enable them to improve quality of life as individuals and as members of the community.

(d) Individual Interest Promotion Programmes (IIPs) are expected to provide opportunities for individuals to participate in and learn about their chosen social, cultural, spiritual, health, physical and artistic interest.

CECs were established at grassroot (village) level aiming at the following target groups 1. Neo-Literate 2. Semi-Literate 3. Non-Literate 4. School dropouts / Passouts 5. NFE dropouts / Passouts 6. Community members (those who are interested in continuing their education).

Income Generating Programme (IGP) is focussed in the paper. Variety of IGPs were organised in Kerala. Basically the following approaches were seen (i) Supporting the participants with better technical know-how and resources to strengthen the existing programmes (ii) Supporting them to launch innovative programmes / new programmes based on the availability of resources. (iii) In few cases, technically advanced programmes, with better technical / infrastructure and facilities. Programmes were organised at local level, basically according to the local / social needs. The following were some of the steps adopted for the implementation of IGP.

Local committees were responsible for planning the programmes

Identification of Products / Services were a main issue

Mobilization of Resources played a basic role

Technical support was in majority of programmes.

Physical facilities were made available at local level

Majority of the participants were interested in IGPs, because of its economic outcome. Short duration (with in two weeks time) as well as long duration programmes (more than two weeks) were organised in the state.

The following table will explain the economic aspect of the programme (a case from Idukki District)

	Material / Product of IGP	*Market Rate Rs. P.*	*Price fixed by IGP Unit for sale Rs. P.*
1.	Umbrella	150.00	80.00
2.	Bath Soap	12.00	8.50
3.	Electronic Choke	200.00	60.00
4.	C.F. Lamp	250.00	70.00
5.	School Bag	200.00	110.00
6.	Note Book	15.00	6.00
7.	Soap Powder	90.00	15.00

It is clear from the table that the IGP units were able to produce certain materials in a profitable manner, which can be sold in the market. The following were some of the basic issues faced by the programme.

lack of specific and scientific survey for need assessment

limitations in financial support

problems in technical support and quality control

lack of entrepreneurship development programme (EDP) for the participant

limitations in marketing the products / services

limitations in conducting effective training programmes for IGP

limitations in support from Government agencies.

lack of specific, Govt. policy related to Continuing Education in the state

CONCLUSIONS & SUGGESTIONS

Out of 15,154 wards (in 14 Districts of Kerala) only 26% of the wards were covered under CEP. Around 75% of wards are not covered under IGP / CEP, as a national programme. Thus, their "Right to Learn" is denied.

A specific Government policy is to be declared in CEP in this state by the authorities.

Necessary steps are to be taken to form "Task Force" to take care or different aspects of CEP with special reform to IGP.

District Level Resource Groups are to be formed with the collaboration of technical institutions like Polytechnics, Engineering Colleges, Jan Shikshan Sansthans, Universities, Industries Department and other related institution to strength IGP.

Entrepreneurship Development Programmes are to be made a part of IGP.

Specific strategies are to be developed for the marketing of materials and services (IGP)

Responsibilities are to be shared with responsible institutions.

Support of media (Print, Electronic) is to be ensured.

Follow up activities are to be planned systematically, to support the "Target Groups".

PAPER 26

SELECTION OF BENEFICIARIES THROUGH PARTICIPATORY PROCESS

Fr. Premkumar, M.S.W., Director, MIDS, Edaivilagam, Kazhuvanthittai, Kuzhithurai - 629 163
Phone –04651-663390, 663320; Fax –04651-640104; Email- midsmar@techpark.net

Selection of beneficiaries for receiving various assistance/support is a problem for most of the agencies engaged in development. Most of the time, it is very difficult for the agencies to find out the deserving clients for receiving assistance. This has resulted into a lot of problems such as the benefit goes to well to do families and they misuse the support. The wrong selection of beneficiaries often resulted into the failure of the project/programmes.

This was the main problem before us when we started our development work at Marthandam in 1997. In the beginning our promoters (grass root level worker) was identifying the needy beneficiaries to receive the assistance. But after some time we found that the needy beneficiaries are left out in the selection process and the promoters give some other consideration while selecting the beneficiary. We started thinking seriously about this.

It was at this stage that we started promoting Self-Help Groups, which are micro development units, promoting savings and credit among the rural people. SHGs are found very effective in getting the participation of the people in their development. Participation is considered to be an active process meaning that the target group takes initiatives, organizes themselves and makes efforts to increase control over resources and benefits which hitherto have been excluded from such control. Participation is voluntary, spontaneous, need based and often gradual growth of organized group activity, preceded by a process of collective reflection .

We have organized intensive training programme for our Staff and village leaders in Participatory approach and equipped them with proper skills to ensure SHG members participation in their group meeting. Now if any assistance has come the following steps will be followed at the group level to select the needy beneficiary.

1. We will distribute a detailed description of the project/programme to the groups
2. The group will sit together and make necessary criteria for selecting beneficiaries (most common criteria they fix in selecting the beneficiary are regular saving in the group, regular attendance for the group meeting, widows, landless persons, handicapped persons, economic backwardness etc) They also fix marks for each criterion .
3. After finalizing the criteria the group will sit together and consider the request of its members and give them marks as per the criteria they have developed.
4. One who scores maximum marks will get the benefit . His name, address and family details will be forwarded to MIDS office.
5. All the members present for the meeting will put their signature in the form confirming their acceptance. The same thing also will be written in their minutes book.

In this process our role becomes that of a facilitating agency. This has been the process we are following in selecting beneficiaries for various programmes like housing, income generation programmes, sanitation etc. The merit of this approach is that the right and needy beneficiary is selected and we are able to achieve the objectives of our projects. This approach enabled the group to manage the affairs by themselves. Equitably they share the benefits and further probe other development avenues. These groups required outside help in identifying and structuring discrete socio-economic groups, informal education, awareness creation and liaisoning with outside agencies. The outside help is also needed to initiate the empowerment process, to instill confidence and enable them to achieve power in terms of increased accessibility and control of resources to earn their livelihood.

PAPER 27

BIOTECHNOLOGY/GENETIC ENGINEERING AND FOOD SECURITY

Suresh Balraj
Human Right Activist, Muttada, Thiruvananthapuram - 695 025

WHAT IS GENETIC ENGINEERING ?

Some people reject this term as being emotive (Bergquist, Petersen, 1977). But, essentially, whether it is called genetic engineering or recombinant DNA research, it amounts to 'Research involving the combinations of DNA molecules from different biological origin using any method that overcomes natural barriers in mating and recombination to yield molecules that can be propagated in some host cell, and the subsequent study of such molecules', (EMBO, 1976). In other words, the artificial transfer of genes from one species to another.

The groundwork for this was laid in 1944, when Avery, McLeod and McCarty succeeded in transforming the cell coat of the pneumococcus by adding purified DNA from a different strain of the same. However, the significance of this research was not widely recognized at the time. Throughout the fifties and most of the sixties, attempts to manipulate the genetic structure of organisms used the technique of bombarding them with radiation in order to increase the mutation rate.

A series of important breakthroughs occurred in the late 1960s and early 70s. Paul Berg and Stanley Cohen of Stanford University, and Herbert Boyer of the University of California, discovered between them how to cut strands of DNA, how to stick them together and how to introduce them, using a specific vehicle, into a micro-organism. This laid open a much more precise form of genetic manipulation that has become known as rDNA research.

HOW IS rDNA RESEARCH DONE?

Restriction enzymes are naturally occurring enzymes produced by bacteria and other organisms as a defence against invading viruses. They work by cutting the virus' DNA at a specific place, thereby, incapacitating the virus and preventing the invasion. These enzymes have been known for some time, but it is only recently that they have been isolated and even more recently that scientists have known which specific points in a DNA chain they will cut. The first restriction enzymes discovered cut directly across both the strands of DNA, making it necessary to add a short length of single stranded DNA to make a 'sticky end' before a new piece of foreign DNA could be attached. However, a recent development by Boyer was to find a new type of restriction enzyme, which cuts the DNA obliquely, thereby, leaving a 'sticky end' automatically. This makes the technique considerably simpler.

Ligases are enzymes that repair breaks or nicks in single strands of DNA. It was discovered in 1967 that these enzymes could be used to join together the ends of two separate pieces of DNA.

A plasmid is an intracellular particle, which is a molecule of DNA that exists apart from the main bacterial chromosome. It replicates on its own, often carrying the genes for some supplementary activity such as resistance to antibiotics. These plasmids are the most popular vehicles for the recombinant technique.

THE HISTORY OF THE CONTROVERSY

In 1971, Paul Berg was planning an experiment. He wanted to introduce the DNA of the SV40 virus into E.Coli. SV40 is a small virus with few genes. However, it is oncogenic and causes tumours in newborn hamsters. Berg hoped that by studying the oncogenic gene he might learn how some viruses cause cancer.

A young cancer researcher called Robert Pollack heard of this experiment and spoke to Berg about the implications. Pollack was worried that if E.Coli were to acquire an oncogenic gene, and if such a strain were to escape from the lab, it might lead to carcinogenic bacteria being widely spread through the human population. Berg was initially skeptical about this genuine fear, but after talking to some of his colleagues, he decided to cancel the experiment.

In mid-1973, some 140 leading molecular biologists met in New Hampshire, where Berg voiced some of his concerns. As a result, the group asked the US National Science Academy to look into the risks of rDNA research. The Academy immediately set up a sub-committee with Berg as the head.

In April 1974, they called for a worldwide moratorium on rDNA research. In February 1975, a conference took place in Asilomar, California. Scientists decided to continue the ban on experiments and also persuade the National Institutes of Health to establish certain guidelines.

In June 1976, the NIH guidelines were released. They are voluntary and classify different types of experiments into a number of categories. The most ominous should not be performed at all, and the four other categories below should only be done under 'appropriate containment' conditions. The guidelines describe four levels of physical containment and three levels of biological containment.

The experiments banned are those where there is some 'scientific' basis for expecting danger, such as, implanting oncogenic viruses or toxin-producing genes into bacteria that might infect humans. As for physical containment, the highest level is called P4, followed by P3, P2 and P1. The three levels of biological containment are: EK1, EK2 and EK3 – in the order of least to most crippled bacteria.

A few days after the NIH guidelines were released, an eminent Noble Laureate, Prof. George Wald, launched his attack on them. The following are some of the potential or possible dangers/risks highlighted:

> the guidelines discuss the conditions under which the research should be done, but they do not address the question of whether the research should be done at all.
>
> they involved no public discussion.
>
> they are voluntary, not compulsory.
>
> the techniques are unpredictable.
>
> the consequences would be unprecedented.

Wald persuaded the Cambridge City Council to place a ban on P4 and P3 experiments that were being planned at Harvard. The city council's decision to oppose the research immediately made the debate public.

Meanwhile, even in Britain, the debate was raging. In July 1974, when the US National Science Academy urged a worldwide moratorium on rDNA research, a committee of enquiry was set up in Britain under Lord Ashby, to investigate the risks of genetic manipulation. The report was published in January 1975 emphasising certain 'safeguards'. The British Department of Education then set up a second working committee chaired by Prof. Williams to look into the possible dangers once again. The report was published in August 1976 and was more or less along the same lines of the US NIH.

THE PROMISE

THE TECHNOCENTRIC PROMISES OF GENETIC ENGINEERING

The genetic engineering industry is promoting a technocentric vision of sustainable agriculture with increased productivity achieved through improved crop varieties, as well as, decreased input costs and declining environmental problems. The proponents of the technology centre their claims on four major promises:

> the capability of herbicide-tolerant or herbicide-resistant crop research to replace hazardous herbicides with 'environmentally benign ones.

the capability of pest-resistance research to reduce agrochemical usage, to counteract the growing resistance in insects to conventional pest-control methods and to offer more precision than broad-spectrum insecticides.

the capability of nitrogen-fixation crop research to reduce the use of chemical fertilizers.

the low risk of environmentally adverse consequences from releasing genetically engineered organisms into the open environment.

AGRIBUSINESS RESTRUCTURING: THE HIDDEN AGENDA

Attracted by the commercial opportunities presented by agricultural biotechnology, as well as, its potential to overcome environmental limits to industrial growth, transnational corporations began to seek control of the development, application and regulation of genetic engineering from the mid-seventies. Since then, there has been a growing concentration of power in the agricultural sector as new 'life sciences' conglomerates have interlocked corporate capital, seed companies, small biotechnology firms, university and other research facilities, and chemical, pharmaceutical and petrochemical corporations.

For instance in 1989, Hoechst, ICI, Monsanto, Rhone-Poulenc, Sandoz, Unilever and Ferruzzi together formed 'The SAGB' (Senior Advisory Group on Biotechnology). The group aims to influence and control the development and regulation of biotechnology in the Single European Market, which it believes will promote subsidiaries worldwide.

The move to control the development of genetic engineering is the most recent and significant stage in a restructuring of agribusiness that began in the sixties, when petrochemical corporations began diversifying from bulk chemicals into high value speciality chemicals like pharmaceuticals and pesticides. The integration of pharmaceutical and pesticide sectors was followed by the integration of the plant breeding sector. rDNA technology offers the next step for further integration because of its capacity to forge interconnecting links between chemistry, pharmacology, energy, food and agriculture.

In the view of John Hardinger, director of biotechnology at Du Pont, 'the increasing application of molecular biology techniques is allowing the various segments of the world's largest industrial sector to form logical linkages that were never before practical...To win the game in the end, you have to be able to mange biotechnology'. Du Pont now collaborates with Holden's Foundation Seeds to combine Du Pont's genetic engineering skills with Holden's classical corn breeding expertise to develop 'improved' hybrid corn varieties, which can resist disease, insects and (Du Pont's) herbicides.

Food processing corporations are also using genetic engineering to integrate the food chain from the supermarket back to the seed, known as backward integration. For instance, Nestle has a joint venture with Calgene to develop a new soyabean variety and Campbell Soup has contracted Calgene to develop high-solids tomatoes. Meanwhile, Calgene is funding its own research into engineering other traits like herbicide tolerance into tomatoes.

COLONISING THE SEED

The seed underpins the corporate agenda for genetic engineering – it is the 'vector' for biotechnological change. As the president of Agrigenetics observed: 'the seedsman, after all, is simply selling rDNA. He annually provides farmers with small packages of genetic information'. Through the seed, chemical conglomerates can thus genetically engineer the seed's DNA to the goals of their own research programmes.

In this way, corporate seed ownership will intensify the dependency of farmers and society on chemical pest-control, create a new corporate dependence of farmers on pest-control agents like the Bt (transgenic) 'biopesticide', and increase the competitiveness of the corporations over the independent seed companies. To consolidate such growth, chemical corporations have spent more than $10 billion buying up seed companies during the last decade. Now, an estimated ten corporations control more than 80-90 per cent of both the 'food' and 'health' sectors.

The ultimate danger of increased reliance on corporate rDNA crop regimes is that eventually there will be few alternatives to genetically engineered seed. Farmers who want to use bromoxynil as a cotton herbicide will have to buy a 'package' of bromoxynil and bromoxynil-tolerant cottonseeds from Rhone-Poulenc. On the other hand, farmers who want to buy open-pollinated seed will find it increasingly difficult to do so. Consequently, the current trend of farmers switching to ecological methods of farming, like permaculture, organic and biodynamic gardening, could be seriously affected.

The state has played a vital role in agribusiness restructuring through the introduction of patents. In the US, there has been an increasing trend towards the privatisation of biological material since the Patent Act of 1930. By 1985, more than 1200 seed patents had been issued by the US Office of Plant Variety Protection, half of them to the subsidiaries of just 15 corporations.

One result of the widespread patenting of seeds has been the increasing marginalisation of public and farmer plant breeding programmes. Plant breeding has become increasingly locked into commercial R & D priorities as the herbicide-tolerant plant indicates. Consequently, the development of diverse lines of plant varieties which offer more opportunities for sustainable agriculture are less likely to occur.

Another strategy for corporate control is to diffuse the new biotechnological 'package' into the market through contract farming. The future sustainability of agriculture will be directly affected by this as Jack Doyle of the Washington-based Environ-

mental Policy Institute points out: 'In the future, biotechnology may give food processors and shippers a greater power of specificity in contracting with, or buying from farmers. And, for those companies that supply farm inputs, gene-based products – whether in the form of seed, chemicals or micro-organisms – will certainly add a new dimension to their influence over agricultural productivity'.

That potential power was recently signalled in Australia with a field trial of a genetically engineered potato resistant to leaf roll virus, carried out by CSIRO in conjunction with the Queensland Department of Primary Industries. Significantly, Coca Cola Amatil, a major food processor and contractor for potatoes, partly funded the research. Undoubtedly, Coca Cola Amatil would specify that its contract growers purchase the 'blue-chip' variety if it (the test) is successful.

The annual value of the current global market for synthetic chemicals is more than $ 20 billion; and, for artificial seeds, it is over $ 25 billion.

THE RISKS...

MICROBIAL RELEASES

We are being told that there are huge benefits from engineered microbes as they are capable of removing heavy metals from polluted waters, 'cheaply' and 'efficiently'. But, no serious effort has been made to understand the potential ecological hazards involved. The possibility of uncontrolled pollution of waterways, by ore deposits of microbially enhanced grade over much wider areas than intended, cannot be lightly dismissed.

The risk of such organisms spreading out of control has been characterized as one of low probability, but with a large potential for damage. The probability of survival is clearly increased with frequent releases of such organisms *en masse*. The use of engineered organisms, in the place of agro-chemicals, is one such area of potential risk.

An US firm has recently released an engineered version of the bacterium Pseudomonas syringae, which in nature facilitates the formation of frost, and hence causes damage to crops. The gene responsible for ice-nucleation has been deleted, and it is intended that this mutant strain (Frostban) should displace the 'damaging' natural one from the environment. This is an alarming prospect, particularly, since it is likely that the natural strain is involved in the formation of rain by ice nuclei and there could also be serious disruption of sub-Arctic and the Antarctica, causing ice-retreat. Besides, there is also the possibility of genetic transfer to other organisms, with even less predictable consequences.

SUPER BUGS AND SUPER WEEDS

A study of historical introductions of exotic species by Prof. Mark Williamson, a biologist at York University, suggests that ten per cent of exotics introduced into Britain became established in the wild, and that ten per cent of these became pests. On the other hand, taken alone, this undermines the scale of the problem since introduced species seem to include a much higher proportion of serious pests than indigenous ones. Introduced species represent the highest proportion of insect pest species in North America (over 60 per cent), Australia, New Zealand and South Africa, due to large-scale European settlements. Of the weeds present in Australia, more than 60 per cent are introduced; similarly, in New Zealand, it is over 80 per cent. 'Isolated' islands appear to be rather more susceptible than mainland areas, Hawaii being a notable example. The factors leading from colonization to outbreak are rarely predictable, due to the lack of historical observations of this early phase in the pest's development.

Past experiences suggest that the establishment of a new pest or disease could become almost an annual event within a decade, as recombinant releases become increasingly commonplace.

Nor should the larger number of seemingly 'benign' or alien species be ignored. In sensitive ecosystems, particularly, where certain species are already threatened, large numbers of new introductions could make the difference between extinction and survival, whether or not the latter thrive. In addition, the possibility always exists that an alien species may become virulent if new opportunities for colonization arise in that ecosystem.

THE THREAT OF rDNA

To be a serious threat to ecosystems, recombinant organisms would need to persist, to spread out of control or to transfer undesirable traits to wild or domestic species.

The persistence and mobility of natural organisms adapted to survive or degrade particular pollutants in soil and water is well known. For example, bacteria found on riverbed stones can very rapidly develop the capacity to degrade organic pollutants; yet, if removed to cleaner waters, the bacteria lose this ability, but still manage to survive. Similarly, engineered organisms could be mobile enough to colonise new territory, with possible reappearance of the engineered trait under favourable conditions.

Genetic transfer to other species has also been shown to occur in the lab. Given that new natural strains of nitrogen-fixing Rhizobium species associated with other or similar leguminous plants, developed, within a few years of initial introduction,

genetic transfer to not only related species, but even the bacteria found in the human gut, it is obvious that the possibility of uncontrollable proliferation exists.

A key issue is the rate of genetic transfer in the natural environment, knowledge of which helps put hazards from engineered releases in context. It is now known that such events are far more common between simpler life forms, such as, viruses, than between organisms higher up the food chain. For example, bacteria are well known to transfer resistance to antibiotics. In one recent experiment, resistance to the widely used antibiotic tetracycline was transferred not only between the gut bacteria of separate chicken injected with the drug, but also between the chicken and the gut bacteria in humans (not injected with the drug). Significantly, in most cases genetic manipulation involves microbes, precisely because the insertion of foreign material is more likely to be expressed in engineered micro-organisms.

... **AND THE BUBBLE**

REDUCTIONIST SCIENCE

This is what we are told: 'Research scientists can now precisely identify the individual gene that governs a desired trait, extract it, copy it and insert it into another organism. That organism (and its offspring) will then have the desired trait....'. This description is typical of literature supposedly 'promoting public understanding', and neatly encapsulates the bad science of genetic determinism.

It gives the highly misleading impression of a precise technology, implying that:

genes determine characters in linear causal chains (one gene-one character).

genes are not subject to influences from the environment.

genes remain stable and constant.

genes remain in organisms and stay where they are put.

This is the most extreme version of the classical genetics, which has dominated biology roughly from the 1930s up to the 1970s, when genetic engineering began. It is so extreme that no biologist would admit to actually subscribing to it. But, why else would they suggest that by manipulating genes, practically all the problems of the world can be solved?

Genetic determinism goes counter to all the scientific evidence accumulated especially within the past 20 years, which gives us the new genetics. What is the new genetics of the present day really like?

No gene ever works in isolation, but rather in an extremely complicated genetic network. The function of each gene is dependent on the context of all the other genes in the genome. So, the same gene will have very different effects from individual to individual, because other genes are different. There is so much genetic diversity within the human population that each individual is genetically unique. And, especially if the gene is transferred to another species, it is most likely to have new and unpredictable effects.

The genetic network, in turn, is subject to layers of feedback regulation from the physiology of the organism and its relationship to the external environment.

These layers of feedback regulation not only change the function of genes, but can rearrange them, multiply copies of them, mutate them to order or make them move around.

And, genes can even travel outside the original organism to infect another – this is called horizontal gene transfer.

The new picture of the gene is diagonally opposite to the old static, reductionist view. The gene has a very complicated ecology consisting of the interconnected levels of the genome, the physiology of the organism and its external environment. Putting a new gene into an organism will create disturbances that can propagate and influence the external environment. Conversely, changes in the environment will be transmitted to the organism, which in turn could alter the genetic make-up/code.

Genetic engineering profoundly disturbs the ecology of genes at all levels, and that is where the problems and dangers arise.

Genetic engineering is a crude, imprecise operation.

First of all, we must dispel the myth that genetically altering or modifying organisms is a precise operation. It is not. The insertion of foreign genes into the host cell genome is a random process, not under the control of the so-called genetic engineer (chemist/physicist); it is done by means of artificial vectors for horizontal gene transfer.

This gives rise to correspondingly random genetic effects, including cancer. Importantly, furthermore, the foreign genes are equipped with very strong signals, most often from viruses, called 'promoters' or 'enhancers' that force the organism to express the foreign genes at rates 10 to 100 times greater than its own. In other words, the process involved, both by 'design' and otherwise, completely upsets the first two levels in the ecology of genes – the genome and the physiology – with dire consequences.

BIOTECHNOLOGY DESTROYS BIODIVERSITY

Plant biotechnology destroys agricultural (crop) diversity because ecological relationships are simply ignored:

Broad-spectrum herbicides used with 'herbicide-resistant' Bt crops destroys plants indiscriminately, many of which are habitats for wildlife. They are toxic to flora, fauna and humans. They are mutagenic and cause birth defects.

'Resistant' Bt crops can become weeds themselves or cross-pollinate with wild relatives, creating super weeds.

Food crops are now being modified to produce industrial chemicals and pharmaceuticals. These will surely cross-pollinate and poison the food chain even more for years to come.

Bt. crops with pesticidal genes not only harm beneficial species directly, but also indirectly up and down the food chain.

Bt crops actually favour the evolution of resistances. In other words, they further aggravate the problem.

Pesticide-resistance, a major and persistent problem in intensive agriculture, has become a textbook example of the supposed power of natural selection to increase rare random mutations. That is a myth. In reality, pesticide-resistance has become a classic case of feedback regulation in the ecology of genes of the new genetics. It is due to genetic changes that can occur among most, if not all, individuals in pest populations in response to sublethal levels of pesticide. They do not have to wait for rare random mutations. This has been known for more than ten years. The genetic changes are part and parcel of the physiological mechanisms common to all cells challenged with toxic substances, including anti-cancer drugs in mammalian cells or antibiotics in bacteria.

Similarly, resistance to herbicides readily arises in plants exposed to the herbicides. So using herbicides on/with resistant Bt crops will also hasten the widespread evolution of herbicide resistance/tolerance among weeds, even in the absence of cross-pollination.

CONCLUSION

ECOCENTRIC CONCERNS

Quite clearly, the corporate version of sustainable agriculture is to continue with industrial agriculture and to attempt to use biotechnology to 'overcome' some of its central problems, such as, declining productivity, increasing resistance to pest and disease, genetic erosion and widespread public opposition to agrochemicals. In other words, biotechnology is being used as a 'technological fix' to circumvent these problems without questioning the flawed assumptions which gave rise to the problems in the first place.

From this perspective, genetic engineering is not addressing the central issue in the development of sustainable agriculture – the need for an ecologically sound practice. In addition, it is clear that the environmental problems which the industry and its proponents claim they can resolve are simply the obvious concomitant (symptoms/manifestations) of an earlier round of 'innovations' that were supposed to be 'technical solutions to overcome ecological limits'. The biotechnological approach will simply come to represent, not an ecologically acceptable alternative to conventional agriculture, but rather a 'new' form of industrial agriculture, which will only add to the existing environmental problems. In its capacity to 'expand' synthetically the natural resource base, rDNA technology, in effect, does just the reverse.

THE CHALLENGE TO ENVIRONMENTALISTS

In the short term, the new life sciences conglomerates will reap major rewards, just as their forerunners did through the introduction of industrialized agricultural 'packages' throughout the world. Now, a new and very expensive agribusiness package is emerging. It will comprise of branded agrochemicals together with herbicide-tolerant and multiple-pest/disease resistant hybrid seeds. Through this biotechnological package, and with continued support from the state, the corporations will expand their hegemony over agricultural production and food supply, and thus sustain and expand their control politically, economically, socially and ecologically.

The challenge for environmentalists, therefore, is to ensure that only ecologically sound aspects of the bio-invasion are researched (and developed). Important and urgent challenges include countering the domination of biotechnological policy-making by corporations, raising public awareness about the implications of biotechnology, developing a stronger network internationally to preserve/conserve and use naturally pollinated plant varieties, and lastly, demanding strict public scrutiny of hitherto 'research' behind closed doors; the time is already long overdue.

BEFORE THE BUBBLE BURSTS

We suggest that the biotech industry should:

stop pumping money into 'bad' science and take stock of current projects to discontinue those that have all the signs of

going down a blind alley.

stop misleading the public through co-opting dissent and green wash PR campaigns.

stop corrupting our scientists and start supporting those doing objective research.

invest in ecologically-sound and community/farmer-based agriculture.

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ADULT LITERACY/ADULT EDUCATION/CONTINUING EDUCATION/ COMMUNITY EDUCATION

PAPER 28

THE ROLE OF EDUCATED IN ERADICATING ILLITERACY AMONG RURAL MASSES

Dr. V. Seeni Natarajan
Gandhigram Rural University, India

Education is that by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet.

According to Vivekananda "Education is the manifestation of the perfection already in man".

The above sentence clearly reflects that education is in everyone's soul. But the uneducated must be motivated and their skills must be uplifted. That is the duty of the educated. This essay deals with the importance of education and the role of educated for the implementation of education programmes.

To live is to learn. No individual or society can survive without constantly learning new things. Thus life long learning can be considered as a process inherent and natural to human existence.

What does the concept of life long learning mean in the present day context? It means providing every individual in the world with the provision for learning further and learning constantly for improving his/her lot.

Every heart aches to think of the conditions of the poor. They sink lower and lower every day. The doors of modern knowledge and information are closed on more than two thirds of the humanity and less than one third of the population have a total monopoly over knowledge and information as well as tools for assessing this. A nation is advanced in proportion as education and intelligence spread among the masses. The chief cause of India's ruin has been monopolization of the whole education and intelligence of the land among a handful of men.

Every heart is too full to express their feelings. So long as the millions live in hunger and ignorance, it is a traitor who having been educated at their expense pays not the least heed to them. The neglect of the masses is a great sin and that is the cause of our downfall. No amount of politics would be of any avail until the masses in the world are once more well educated, well fed and well cared for.

Engrossed in the struggle for existence, the illiterate had not the opportunity for the awakening of knowledge. They have worked so long like machines and the clever educated section have taken the substantial part of the fruits of their labour. But times have changed. The lower classes are gradually awakening to this fact and making a united front against this. The upper classes will no longer be able to repress the lower, try they even so much. The well being of the higher classes now lies in helping the lower to get their legitimate rights. The educated must set their self to the task of spreading of education among the masses.

The mountain does not come to Mohammed, Mohammed must go to the mountains. The learners will not attend education programmes because their poverty in India is such that the poor men would rather go to help their father in the fields or otherwise try to make a living than come to the school. There are thousands of struggle minded, self-sacrificing sanyasins in Hindu religion, priests and nuns in Christian religion in our country, going from village to village teaching religion. Some of them can be organized as teachers of secular things also. Like that every educated should go from place to place, from door to door not only preaching but also teaching. The literates must open their eyes and see what a piteous cry for food is rising in the land of Bharath. The education that does not help the common masses to equip themselves for the struggle for life, which does not bring out strength of character, a spirit of philanthropy and the course of lion – is it worth the name?

Remember that the nation lives in the villages. Our duty at present is to go from one part of the country to another, from village to village and make the people to understand that mere sitting idly won't do any more. Go and advise them how to improve their own condition and make them hopeful.

Impress upon their minds that they have the same right as the literates have. Also instruct them in simple words about the necessity of life in trade, commerce, agriculture, etc.

Suppose two of the literates go to a village in the evening with a camera, a guide, some maps, etc., they can teach a great deal of astronomy and geography to the ignorant. By telling stories about the different nations they can give the poor a hundred times more information through the ear that they can get in a life line through books. Kindle their knowledge with the help of modern science, teach them history, geography, science and literature.

Some of the education programmes was branded as failure because of a lack of motivation of the learners. After reaching the village the literates' duty is that he must find the illiterates and motivate them properly. Even today how to motivate an illiterate learner is a million dollar question. They must have in their mind that among motivation techniques self-motivation will yield good results. How a learner would be self-motivated? The answer is very simple. If the educational needs of the illiterates are to be found and then it is very easy for the literate to motivate the learners as self motivated. The educational needs of non-literate and neo-literate may be different.

For a non-literate, it would mean functional literacy combined with a series of learning programmes that would help her, improve her awareness, capability, skill, confidence and participation. It would mean acquisition of new training and farm management techniques for a farmer. For a semi-literate rural woman who has been "pushed out" from primary education stage, it may mean facility to learn a new skill that would help her to learn a living or attend a short term course on gender equality which would give her enough confidence to speak against injustice.

The end of all education and training should be man making. The end and aim of all training is to make the man grow. The training by which the current expression of will are brought under control and become fruitful is called education.

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PAPER 29

EXPERIENCE OF AN INSTRUCTOR IN THE SUCCESSFUL CONDUCT OF A NON-FORMAL EDUCATION CENTRE

V. B. Padmanabhan
"Chothi", T.C. 76/1966, Arasumoodu
Anayara P.O., Thiruvananthapuram
Kerala, India. Pin: 695029

An enquiry into the rate of literacy among the labourers of the Instructional Farm attached to the College of Agriculture at Vellayani in Thiruvananthapuram district of Kerala state in India in 1988 revealed that it was as low as 12 per cent when the corresponding figure for Kerala state was 70.42 per cent. The labourers of the Farm required literacy to read notices relevant to them, to read calendar for noting date and day, to write application requesting for sanction of leave, to write their name and to sign, to read the boards of buses, to count the currency received as salary and to read the time. Hence a non-formal education centre for farm labourers was organised in the college campus and it started functioning from February 4, 1988 with Mr. Padmanabhan as the instructor.

LITERACY AND ECONOMIC DEVELOPMENT

Many of the learners out of the total 66 participants present for the first class were workers in the vegetable plots maintained by the Farm. Most of them were cultivating a few vegetables at home. Hence vegetable cultivation was selected as an effective entry point for imparting functional literacy to the learners. Kits comprising of seeds of seven types of vegetables and two kilograms of fertilizer mixture were supplied to the learners through 'Krishi Bhavan' (Agriculture Office). Each kit worth Rs. 10 was supplied at a subsidised rate of two rupees, but the learners had to apply for the same. The instructor contacted the Agricultural Officer of the Kalliyoor Panchayat under whose jurisdiction the learners came, duplicated out the specimen form and helped the learners to fill them up. Within one week period the learners could write themselves their name and sign in the application form. A total number of 55 labourers applied for and received the vegetable seed kits through the Non-formal Education Centre.

The two talks delivered by the Manager, State Bank of Travancore, Vellayani Branch on 'Saving habit' and 'Savings Bank Account' motivated seven learners and two labourers other than the learners to open Savings Bank Accounts. They were introduced to the Bank by the Instructor.

LITERACY AND HEALTH IMPROVEMENT

The importance of identifying one's own blood group was explained by the Instructor to the learners. In the Blood Grouping Campaign organised at the College, 10 learners and one labourer other than the learners got their blood tested and group identified.

Two talks on the hazards of alcoholism were arranged at the Centre for the benefit of the learners. Two male learners stopped forever the habit of drinking alcohol and three of them reduced the consumption gradually.

LITERACY AND SOCIAL DEVELOPMENT

The learners at the Centre could break their "culture of silence" through participation in public functions. In the public meeting organised to celebrate the Annual Day of the Centre on February 8, 1989, Mr. Ramachandran, a learner welcomed the gathering and Mrs. Swarnamma, another learner proposed a vote of thanks.

In the various competitions held for learners by the Centre for Adult Education and Extension of the University of Kerala in connection with the celebration of the International Literacy Month, eight prizes out of the total nine were bagged by the learners from this Non-formal Education Centre.

A Rural Convocation was conducted on February 8, 1989 as part of Annual Day Celebrations of the Centre. Ten learners who secured more than 50 per cent of marks for the final evaluation conducted were declared as literate and certificates and prizes were issued to them.

LITERACY AND CULTURAL DEVELOPMENT

Cultural development of the learners was achieved through participation in variety entertainment programmes, celebration of important days and exposure to new media.

As part of variety entertainments, the learners could participate in singing literacy songs, motivational songs, folk songs and action songs. The learners were exposed to drama, "Kadhaprasangam" and "Statue theatre" which were practised at the Centre.

Participation of learners in the celebration of important days such as International Labour Day (May 1), International Literacy Day (September 8) and National Women Literacy Day (October 2) promoted their cultural development.

The learners were exposed to new media also like radio programmes and recorded programmes played back through tape recorder and videocassette recorder.

LITERACY TEACHING METHODS

Maintaining the attendance by the learners themselves was an innovative method practised at the Centre. The learners practised writing their name with signature and date in the attendance register. Attendance register was thus used as an educational tool rather than an instrument of discipline. The other teaching methods practised at the Centre were name-based method of teaching literacy, time-based, date-based and budget-based methods of teaching numeracy, Freinan method, Laubach's method, synthetic method, analytic method, synthetic-analytic method, known to unknown method, Global method, Cartelia method, SISOMATEC method and social learning method.

RESOURCE MOBILIZATION

Resource mobilization for improving the learning environment of the Centre was done in the form of physical facilities, bridge materials, instructional aids, human resource for handling classes, motivational talks made by visitors from inside and outside Kerala as well as outside India and mass media support for the activities of the Centre.

MONITORING, EVALUATION AND FOLLOW-UP

Monitoring, evaluation and follow-up activities at the Centre prevented the learners from relapsing into illiteracy. Neo-literate book corner, programmed learning series books, wall newspapers and hand-written magazine of the learners motivated them to practise the literacy skills they acquired. All these activities at the centre were conducted within the first one year period from February 4, 1988 by spending only Rs. 350/- from the National Service Scheme Unit at College of Agriculture, Vellayani along with the local resources mobilized at the Centre for 30 learners enrolled who were labourers of the Instructional Farm at Vellayani.

PAPER 30

COMMUNITY COLLEGE: A LIFELONG LEARNING PHILOSOPHY IN ACTION

George Palamattam
2711 Vernon CT. Woodridge, IL 60517. USA

Whether it is envisioned as a movement, initiative or an activity, lifelong learning needs a mover or activator like a university, community organization or association that will move lifelong learning forward and promote it. This paper examines some of the salient features of community and junior colleges because community colleges have established a proven track record of accomplishing successful lifelong learning. They have been successful in making a broad range of education and training options available to meet a broad range of needs of a broad range of community members. That must be the goal of lifelong learning system we seek to develop. Simply put, the question of the paper is "in developing a lifelong learning system, what can we learn from community and junior colleges?

I have reviewed community and junior colleges in several countries for this purpose. I have specifically focused on the community and junior colleges of North America because of my own experience with that system. Finally, in the third part, I shall suggest a few recommendations for consideration in building a lifelong learning system.

The term community or junior college refers to educational institutions that offer education beyond the High School level but less than four years. In some countries a community and junior college is seen as the post-secondary portion of the K-14 education. In other countries it is seen as collegiate in nature. These colleges offer "extended", "further", "short cycle", "short term", "polytechnic", or "technical" education and training. In some countries they have significant presence and influence.

In the US, of the 3200 higher education (education beyond high-school level) institutions, over 1200 are community and junior colleges. About half of higher education institutions are private or denominational, but public institutions enroll about 80% of all college students. The characteristics and nature of community and junior colleges vary from one another. They are known by different names from junior colleges (India), collegios universitarios regionales (Chine), junior university college (Sri Lanka) and short-cycle (OECD). Their features are similar but also different in many ways.

Below is a brief description of some salient features of community colleges. Not all features identified below are present in all community and junior colleges. Likewise, the list below does not include all features of any one type of community and junior college either. I have identified those that are attuned to our present purpose – developing a lifelong learning system.

Accreditation Accreditation or approval gives legitimacy. The process of accreditation insures quality from a consumer protection perspective. It is a source to maintain confidence in academic integrity and level of performance. A set of standards and rules as well as an evaluation process are the means of ensuring quality and integrity.

Articulation Students, who graduate with an associate degree from a regionally accredited community or junior college, transfer to a university with "junior" standing, that is they are considered to be in the third year of their studies. If one has not closely followed the list of courses, recognized as transferable, those courses the student completed are evaluated by the university course-by-course and the students are given credit for each course completed successfully.

Community Oriented A community college serves primarily the community in which it is located and is dedicated to the community it serves. It offers services that are relevant, responsive, practical and creative. Successful community colleges offer a vision and leadership needed to help communities remain dynamic and nurturing places for individual and community growth and development.

Student Centered Student is the primary concern and the center of attraction of community and junior colleges. Because of that, they emphasize good teaching and provide counseling, student guidance, and remedial education to under prepared students. Some students entering community and junior colleges have experienced failure and difficulty in their earlier years of education in high school or college. The community and junior colleges have succeeded in replacing these potential fear and dread with optimism.

Decentralized The local body makes most of the decisions pertaining to a community college. It does not have a rigid and centralized control system.

Comprehensive Services They offer academic education, vocational and technical education, adult and continuing education and community services. They meet both the educational and cultural needs of the community. They offer programs in a variety of areas including life enrichment, leisure, academic success, workforce development, civic responsibility, and cultural enrichment.

Open-door institutions They admit anyone wanting to learn and provide opportunities for the needs of all. There are no prerequisites for enrollment (although admission to a technical program leading to the associate degree program requires High

School diploma or equivalent.) Test scores are used not for admission but for placement into academic curriculum.

Accessibility They are accessible geographically, economically, and educationally. They are near to the people and often easily accessible. Multi sources of funding, government, local taxes, private donations and tuition by students, makes education inexpensive for learners. They have opened both higher education and technical training to all by their proximity to the homes of learners, keeping costs low, accepting all students without prejudice or to their prior academic experience, and opening the door to all ages.

Technical Training Community colleges of almost all countries offer training in technical and vocational areas, some even in sophisticated areas. Both industries and government seek them for education and training of the workforce. Some of them rent space from other government agencies, schools, private business etc. for educational purposes.

Quick retraining In the US, both government and industries seek them for retraining the workforce. During the downturn in the industrial production, in the 80s they proved to be very flexible in retraining large numbers of displaced workers and offering them new career opportunities.

Flexibility A student may schedule class attendance to suit his or her life schedule. One may attend full-time or part-time, evening or daytime or on weekends. One may attend one semester or year, may take a break for a year or several years and return to pursue the program of study later. Courses are available as regular lecture or as self-phased individualized instruction using various audiovisual resources.

Risk Taking In traditional higher education systems, it is customary to deliberate for months even years on curriculum or campus working procedures. Community and junior colleges have moved to spontaneously respond without going through long and drawn out procedures and processes. This has allowed community colleges to be the most innovative institution in higher education, always experimenting with new ideas and evolving and improving itself by adopting the ones that work.

A Way of Thinking Community and junior college is not merely a type of institution but a way of thinking and operation. They are most successful when they stress not education but learning, the difference being that in education we stress the programs of the institution, whereas in learning we stress what the learners need and want.

Cultural Enrichment and Enlightenment Had it not been for community colleges, many communities, especially in rural areas and in the inner cities, would not have the cultural and artistic rejuvenation that they have today. Community colleges bring artistic, cultural, political, social and civic events to communities either free or at nominal cost. As a result, those communities became familiar with socio-economic and political issues and able to live a richer and more involved life.

Community and Junior Colleges and Lifelong Learning Community colleges have become one of the most important providers of lifelong learning (extended, adult and continued education.) The reason for this is the community oriented and student-centered policy of community college, which catered to almost all needs of the community. Consequently, lifelong learning of different types like, adult education, adult training and retraining, vocational skill acquisition, provision of cultural activities, seminars, workshops, health and fitness and leisure activities - has become one of the major areas of services and accomplishments of community and junior colleges.

The approach to lifelong learning has been a learning experience for community and junior colleges. As a true lifelong learner, the community and junior college itself continued to improve its practice and enhance the learning opportunities it offered to the community. This experience has shown that where there is ignorance and apathy there is degeneration and debilitation. Where there is learning and engagement there is vitality and progress. When communities are faced with dangerous symptoms of hunger, poverty, self-centeredness, apathy and hopelessness meaningful engagement through lifelong learning might offer positive options and opportunities. Experience of community and junior colleges in lifelong learning has shown that their marriage has been has brought mutual benefit to both, each nurturing the other in the process. A nation of learners has been the result where this union has been strong.

In order for a strong union to evolve it is important for both community and junior colleges and lifelong learning movement to recognize the salient feature of each other, so that the relationship can be nurtured and developed. Salient features of community colleges were identified above. Below is a list of similar features of lifelong learning, the recognition of which will enable a productive union of both.

LIFELONG LEARNING

It seeks to develop its roots and learns from practice of ancient times and ancestry that set no limits to the modes or age of learning.

Is comprehensive and holistic and has workforce development necessitated by the competitiveness in a global economy as well as adult education as a life-wide learning and cultural enrichment and leisure learning.

Enjoys flexibility and decision making at the local level, which fosters innovation and is capable of meeting not only present needs but also emerging ones.

Is community centered and less bureaucratic, offering education relevant to the community.

Distinguishes between education, which is a social activity, carried out by a public or private institution and learning, which is an individual and private activity.

Is best fostered when it meets the needs of individuals in the community and not when a particular agenda is promoted.

Results in the creation of a learning community when there is maximum involvement, when various institutions, schools, colleges, public and private buildings and parks and all such resources are made available and utilized.

Enjoys support, funding, encouragement from government, business and other established entities.

Supports and fosters private business and vocational schools as well as public institutions.

Leaves out no regions and communities underserved.

Achieves its full potential when it becomes a movement and a way of thinking and l[illegible]

Offers a viable alternative to those individuals in the community whose needs are not met in a traditional education system.

Affirms the right of all to learn and is inclusive – women, minorities, ethnic groups and particularly those traditionally underserved.

Appreciates and nurtures diversity and differences among people.

Recognizes the ability of all to create knowledge and to learn.

Recognizes that the knowledge we have now is only partial, university or other institution-produced, colonial and incomplete.

Is a means for people to overcome poverty and exclusion, enable power sharing, achieve justice and peace, and enhance economic and social well being.

Promotes and pursues current and emerging ills and issues like violence against women, drug addiction, environmental destruction, and HIV/AIDS.

Seeks out collaboration at the local and regional levels for sharing resources and improving results.

Critically reviews popular trends like development, modernization and globalization and creates opportunities for people to resist external pressure and to seek their own pursuit of happiness, values and life.

Leaves room for public scrutiny, critical evaluations and continuous improvement.

Recognizes that no one single system is an ideal system for all nations and encourages indigenous systems unique for each nations and regions.

Fosters a spirit of openness to embrace what is new and different.

Enables people to dream what life could be and to make a masterpiece of it.

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HUMAN RESOURCE/VALUE EDUCATION/ ENVIRONMENTAL EDUCATION

PAPER 31

TOWARD JUSTICE, PEACE AND A SUSTAINABLE FUTURE: MAKING SPACE FOR CRITICAL PEDAGOGY AND ACTION RESEARCH IN GRADUATE HIGHER EDUCATION

Peter G. Malvicini, Ph.D.
Research Associate and Cyril O. Houle Scholar in Adult and Continuing Education
Department of Education
Cornell International Institute for Food, Agriculture, and Development

The way we learn either supports justice, peace, and social development or hinders it. This empirical study suggests that the way adults learn about development effects their practice in organizations and communities. While some non-governmental organizations use critical pedagogies and action research, these approaches are rare in formal education. The link between pedagogy and practice is missing. Democratic approaches to teaching and research may be dismissed as inferior or inappropriate or they may threaten existing power relations in the institution. Classroom reform can support institutional reform. If one hopes adults will do justice and peace in their work, then create environments where adult learners practice justice and peace.

STRATEGIC ROLE FOR ADULT EDUCATION

It has been a difficult year for America. What was unthinkable to most Americans happened—terrorist attacks claimed over 3,000 lives and challenged American symbols of democracy and prosperity. Shortly following the attacks a student from a developing country remarked, "Welcome to the rest of the world." Indeed. For a nation insulated by friendly neighbors, two vast oceans, and over ten years of "new economy" growth, it was a rude awakening. Whatever one's political views, retributive and punitive justice has limited usefulness on the global stage. Adult education can play an important role toward peace and social justice amidst our current crises but, more strategically, in building fresh capacity in a new generation of citizens and leaders.

EXAMINING POWER IN PRACTICE

The link between *how* we learn and our professional practice in organizations and communities is not well understood. The way one learns to do development work should not contradict principles of effective practice. While this seems obvious, most universities do not support the empowerment of adult learners. Bureaucratic systems stifle innovation with extensive rules and hurdles, faculty pressure to stay within norms, and political constraints to questioning the power relations between administration, faculty, and students. Faculty who intentionally share classroom power and ultimately question the power structures that surround them are not usually welcome (Cervero, Wilson, & Associates, 2001). We created a graduate program that employs critical pedagogy and participatory action research as key means for learning. In fact, we conducted action research with emerging action researchers, learners themselves.

I have been working with a consortium of protestant seminaries and NGOs in the Philippines. The consortium desires to help local congregations integrate social action with spiritual ministry. Seminaries are commonly viewed as hierarchical and authoritarian structures while NGOs are seen to be more progressive and democratic places. We launched a graduate program (M.A./M.Div.) in community development at one seminary. Critical pedagogy and PAR drive the program. The curriculum was designed over two years through a PAR process that depended on learners themselves. Each course uses critical pedagogy in the classroom and supports the ongoing action research of learners in their communities or organizations.

This research studies the emergence of the graduate programme, the experience in the classroom, and the institutional affect on the seminary/consortium. The cultural dynamics are interesting and important as there is significant social pressure to defer to the teacher rather than question received knowledge.

CRITICAL PEDAGOGY AND PARTICIPATORY ACTION RESEARCH

Critical pedagogy and participatory action research (PAR) are complementary—knowledge generation and learning support each other carrying similar assumptions about participation and the importance of questioning existing power relations. Both approaches focus on positive change for participants addressing practical problems without ignoring structural constraints.

Negotiating classroom power is a starting point for critical pedagogy (Shor, 1996). Paulo Freire's pedagogy highlights the link between reflection and action—personal transformation is a result of group action emerging as they problematize current experience (Friere, 1970; Shugurensky, 1998).

Participatory action research (PAR) is a process whereby those experiencing a problem examine it and understand it in order to take action to address the problem, which leads to further iterations of action and research (Fals-Borda & Rahman, 1991; Greenwood & Levin, 1998; Rahman, 1991; Selener, 1997). PAR is different—control over the process rests in members of the community or organization. External researchers become partners, responding to the group rather than imposing an agenda (Park, Brydon-Miller, Hall, & Jackson, 1993; Tandon, 1988).

PAR AND COMPOSITE DIALOGUES

The PAR design is complex and emergent. Over a ten-month period, three separate Search Conferences (Emery & Purser, 1996) were held: one for strategic planning at the seminary, a second for the formation of a broader training consortium, and the third for a major curriculum revision at the seminary. By creating temporary democratic spaces, these retreats supported participants through a process of analyzing their environment, understanding the system, constructing ideals, and action planning. Participants found the common ground necessary for joint action. Beyond the retreats, teams of learners interviewed potential employers, faculty, students, alumni, and local congregations in planning the curriculum. Data sources include semi structured interviews, reflective writing of the learners, and conference reports.

The research used a composite *dialog* approach (Malvicini, 1998; Malvicini, 1999) to qualitative data to present diverse perspectives while reflecting elements of context and affect often lost in conventional analyses. The approach constructs the original words of the participants (edited only for length and clarity), juxtaposing segments as if they were speaking to each other rather than the interviewer. The intent is to preserve context while capturing opportunities for action.

CULTURE AND DIVERSITY

The Search Conference events included trustees, faculty, and administration as well as students and maintenance staff previously excluded from strategic work. Participants believed that the latter made important contributions and the institution was sending an implicit positive message by their inclusion. Additionally, participants described the "culture of silence" based on nationality, ethnicity, class, position, education, gender, and a web of interpersonal debts *utang na loob* requiring loyalty on those who have received past favors. These strongly affect faculty relationships, specifically, junior-senior and local-expatriate.

FIGHT, FLIGHT, OR TEST

The use of critical pedagogy and PAR in the graduate programme, combined with the retreats and a seminar on philosophies of education, converged to support faculty innovation toward more democratic classroom practice. This did not sit well with all faculty members. Confronted with this new trend in instruction and institution, one faculty member resigned. The resulting conflict caused emotional pain, especially for Filipino faculty who highly value "smooth interpersonal relationships." However, a number of other faculties, from more traditional departments, began to experiment with their courses. Beginning simply with new types of assignments, the professors then began to implement more democratic means of teaching and learning including syllabi designed together with learners. Rather than a slip in academic quality, these instructors found renewed student motivation and fresh excitement in teaching.

SOCIAL DEVELOPMENT : JUSTICE AND PEACE IN THE LOCAL AND THE GLOBAL

Perhaps scaling up critical pedagogy and PAR is a misguided project. By definition, once critical pedagogy is mainstream it ceases to be critical and its impact diminishes . . . or does it? If tolerated, such practices will likely remain marginal in universities. Those who work toward social development, would-be catalysts of more just and peaceful human and social relations, deserve to learn in ways that support their professional practice rather than settings that reproduce unjust relations.

Contemporary social movements depend on linking authentic local action in many settings to move toward greater change. Adult educators concerned about social development must keep one eye on practicing justice and peace in communities, their other eye on confronting unjust structures with larger social action creating conditions necessary for local work to prevail and thrive. Our future depends on this kind of consistency and authenticity between local and global practice—beware of cross-eyed adult educators.

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PAPER 32

VALUE EDUCATION AND LIFELONG LEARNING

T. K. Mathew
Sr. Lecturer
Titus II Teachers College
Tiruvalla-1, Kerala

Value education has been the concern of Indian society from the ancient times. Vedic education was considered synonymous with values. Ethical values, spiritual values and humanistic values constituted the very essence of ancient Indian education.

Life with 'values' is meaningful whereas life in the absence of 'values' is of no use and is not good at all. A person who gives importance to values is good, is considered good by others and is also held in high esteem in the social group he belongs to.

The Report of the Seventh Five Year Plan (1985-1990) suggested that thrust should be on value orientation in education particularly in teacher education programme. NCERT has listed eighty-four values expected of an individual. UGC also has realized that it is high time to introduce value education at higher education level in order to serve the emerging society from its pitiable fall. Teacher, the 'value generator' does have the responsibility to present, by his own example, the desirable practices.

SOURCES OF VALUES

Values are there within the individual and they develop in them as are the situations all round and the circumstances they are placed in.

Various sources of values are:

(1) **Religion** Different religions propagate different values. Analysed and properly understood, almost all religions lay emphasis on the same values.

Hindu religion advocates self-realization or Moksha. Everyone ultimately tries to merge his own self with Universal God. Christianity, Islam and Sikhism emphasise a particular way of life based on the doctrines and principles of respective religions.

(2) **Philosophy** Philosophy of life is another important source of values. Philosophy involves deep and critical thinking and thus it is able to have its own list of different values. Values of life change with the change of time and change of Philosophy.

(3) **Literature** Literature is also an important source of values. Literature and social life are closely inter linked. Values of social life thus stand reflected in different forms of literature, such as essays, stories, poems and prose writings.

(4) **Social Customs** Social customs such as social functions, cultural heritage, social belief and social practices advocate different types of values.

(5) **Science** Through science we are able to have our knowledge based on observation, experimentation and rational thinking.

VALUE ORIENTED APPROACH

The Education Commission of 1964-'66 has also strongly recommended for the direct and indirect teaching of social, moral and spiritual values to our children. The Commission has recommended that the University Department of Comparative Religion should produce suitable literature for teaching of universal social, moral, religious and spiritual values. The following strategy has been suggested in the Report of National Policy on Education[1](1986) for value oriented, life long education of teachers. It begins with the 'inculcation' stage in which desirable values are instilled and internalised through various techniques like modelling, simulation lectures and role-play. The second stage is of 'Value Clarification' when teachers become aware of and identify their own values and also those of others. Open discussion and rational thinking will go a long way in this direction. Moments of dilemma will force them to take decisions and determine value positions during the stage of 'Moral Development'. Discussions, problem solving and debate are the common techniques adopted. The higher stages are 'Value Analysis ' and 'Action learning'. Rational scientific thinking is applied in resolving value issues and the student–teachers get trained in inculcating empirically based social values. After this during action learning, one experiences the values in taking actions and making choices. Action projects and group discussions can be assigned for the first hand experience.

DEFINITIONS

According to D.H. Parker[2] (1996) "values belong wholly to the inner world of mind. The satisfaction of desire is real value, the thing that serves is only an instrument. A value is always an experience, never a thing or an object".

Dr. Prem Kripal[3] (1999) says, "values may be defined as

(i) What we believe (professed values);

(ii) What we practice (operational values); and

(iii) What we learn from experience in order to adopt and renew traditions received from the past (traditional values)". He further remarks "values should be operational and also relevant and dynamic. Values should not be crystallized and frozen to the point of rigidity, stopping further growth and renewal".

Sharma[4](1990) advocates for a deeper understanding of the fundamental values of love , freedom , truth and justice.

Sheshadri and khader[5](1992) describes that the entire process of value education as a complex process that involves a wide range and variety of learning awareness and understanding, sensitivity, appreciation and concern , responsible choice and decision making and willingness and commitment to action.

EROSION OF VALUES

The erosion of values has started from the tops and it has gone down through different channels causing all round. Erosion of values is discernible in the following different type of situations.

(a) Political Scene

All types of quarrels among the different political group, first verbal and then of physical type, are being noticed by the public.

(b) Educational scene

Elections of teachers and students are held there for which all types of political pressures are used. Quarrels, physical fighting, disrespect to the chair and to the high up can be seen. Then teachers going on strike, the students going on strike and sometimes both teachers and students going on strike together-all this is deteriorating the social values day by day.

(c) Scene of the Home

A quarrel between the parents, a quarrel of youngsters with the elders, a quarrel between different member of the family and same age group are multiplying. Almost every home stands disintegrated as far as love, affection and respect are concerned.

(d) Neighbourhood sight

Mutual give and take relationship, the we-feeling among neighbors are disappearing. Respect of elders living in neighborhood is also fast disappearing.

(e) Sight of informal social gatherings

Social sensitiveness is disappearing from the minds of people. The feeling of oneness, common brotherhoods are matters of the past.

WAYS FOR INCULCATING VALUE EDUCATION AND LIFELONG LEARNING

1. The textbooks prescribed for students should contain stories with certain moral lessons.
2. Prizes may be given to the deserving persons for showing honesty, bravery, gallantry and truth. The award of prizes should be given to students in social gathering.
3. Declamation contest may be organized in the institution on themes related to values of life.
4. Extension lectures based on value-oriented education may be arranged in the institution.
5. The head of the institutions and the teaching personnel should be living examples (models) of values.
6. National Service Scheme (N.S.S) should be popularized and its programme of activities should be organized vigorously.
7. Book exhibitions on literature related to values be organized in the institution by extendable invitations to noted publishers.
8. Conducting value related serials in Educational TV.
9. Arts and painting exhibitions on themes like moral, social and cultural value should be organized in the institutions.
10. Value oriented education should be made compulsory in all institutions.

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PAPER 33

VALUE EDUCATION IN COLLEGES AND UNIVERSITIES

Dr. R. Subburaman
Selection Grade Project Officer, Department of Adult Continuing Education and Extension
Gandhigram-624302, Tamil Nadu

I. INTRODUCTION

Moral Education term has been most popularly used in India. Value Education is the term propounded by Eastern and Western Educationists. Here it should be borne in mind that the term "Value Education" is rather misleading and confusive, being the term having two annotations 'Value-oriented education' and 'education of values'. In the first annotation, the word 'value' is used as an adjective, where as in the latter it denotes an 'area' which is not our concern at least in the present context, at all. There is consensus of opinion among the educationalists that in order to respond to the needs and aspirations of the changing society, spiritual values should be inculcated in the minds of the schools, colleges, and universities through various subjects of the curriculum. Therefore 'Education for Human Values' seems to be a more justified term, which involves inculcation of several spiritual values, mostly common in all faiths and religions through various subjects.

II. OBJECTIVES OF VALUE EDUCATION

The main aim of value-oriented education is to make the students good citizens who may share their responsibilities in the changing set up of the society, in order to give the desired shape and image to the society and the country at large. The following can be enumerated as the general objectives of value education.

1. To promote in students such basic and fundamental qualities as truthfulness, cooperation, love and compassion, peace and

non-violence, courage, equality, justice, dignity of labour, common brotherhood of man and scientific temper;

2. To train students to become responsible citizens in their personal and social lives;
3. To enable them to understand and appreciate the national goals of socialism and democracy and to contribute to their realization;
4. To create in them an awareness of the socio-economic conditions and to motivate them to improve the same;
5. To enable them to become open and considerate in their thought and behaviour and rise above prejudices based on religion, language, caste or sex;
6. To help them understand and appreciate themselves and continually strive for their inner development and becoming, thus moving towards the goal of self-actualization and
7. To develop in them proper attitudes.
   a. towards oneself and fellow-beings
   b. towards one's own country
   c. towards people of other countries, leading to international understanding
   d. towards life and environment.

III. NEED FOR VALUE EDUCATION

The need for value education cannot be over emphasised particularly in the present set up of the society. According to Dr. J.E. Adamson (The individual and the Environment) we have the educated treated in relation to three worlds that make up his complete environment – the natural world, the social world, and the moral world. Obviously, all the natural and physical sciences belong to the first, all the humanist studies to the second and all the ethical and religious to the third. Our education have spent lot of ink in formalizing the curriculum regarding the natural and social world; but very little has been brought about for the third, the most subtle world-moral world.

In our society the awakening in this direction has been too late. In May 1981, a high level seminar on Moral Education was held at Shimla. On the recommendations of this seminar there was a move to form syllabus for value-oriented education for different classes. The Education Commission, 1964-66, headed by Prof.D.S.Kothari has very rightly observed.

"A serious defect in the school curriculum is the absence of provision for education in social, moral and spiritual values. In the life of the ; majority of Indians, religion is a great motivating force and is intimately bound up with the formation of character and inculcation of ethical values. A national system of education that is related to the life needs and aspirations of the people cannot afford to ignore this purposeful force. We recommend, therefore, that conscious and organised attempts be made for imparting education in social, moral and spiritual values with the help, whenever possible of the ethical teachings of great religions". As far as necessary part of values is concerned, it is the need of the hour for which we have to strive in spite of all odds and obstacles.

IV. PHILOSOPHICAL BASIS OF VALUE EDUCATION

The value education imparted is based on the following philosophical premises and principles and psychological concepts:

1. The law of action is inviolable. We reap according to what we sow. No one can escape the result of his Karma. One will suffer in this or the next life if one has caused sufferings to others by violations of norms of good or moral action. It is very essential that a person is not only given knowledge of the real, transcendental identity of the self as of a soul or Atma but is also given on experience on it.

Moral or value education is a kind of consciousness training. This cannot be effective and deep rooted unless one knows that one's real identity is of consciousness. By believing rationally in the existence of the supreme soul or God, as the perfectly moral being, one has a reference point in regard to moral values. We have also to realise that our mental and physical actions result in formation of tendencies. The fore-mentioned philosophical principles also give a person better sense of self-respect. Since we now have the awareness that we are children of God, who is merciful, loving, kind peaceful and pure[3]

V. VALUES AND VIRTUES TO BE INCULCATED

There are many good qualities, one should try to inculcate in the self. Some of these are (1) Cleanliness or purity; (2) Humility, (3) Honesty and integrity; (4) Self respect and politeness and respect towards others, (5) Tolerance, (6) Patience (7) Contentment (8) Calmness and Composure of mind (9) Fearlessness, (10) Worrilesness, (11) Enthusiasm and Dynamism (12) Clarity of thoughts and judgements (13) Concentration, (14) Strength of will, (15) Sweetness of speech and behaviour (16) Love and affection, (17) Sense of responsibility, (18) self control, (19) Co-operation, (20) Time sense.

VI. GANDHIAN VALUES AND SCHOOL PROGRAMMES

In order to create new social order Gandhiji introduced Nai Talim in the year 1937, which is popularly known as Basic education. He wanted that these values should be internalised by the younger generations through new system of education evolved by him. The NCERT and Gandhi Peace Foundation had jointly sponsored studies on Gandhian values at the school stage. These values are as follows: (1) Truth (2) Non-violence, (3) Freedom, (4) Democracy (5) Sarva Dharma Sambava (6) Equality (7) Self realization, (8) Purity of ends and means, (9) Self-discipline, (10) Cleanliness. For the realisation of these values, planned curriculum, programme of social service integrated to school life are very necessary.

VII. VALUE EDUCATION IN SCHOOLS, COLLEGES AND UNIVERSITIES

The main methodologies are having creativity workshops, groups participation for having collective visions, workshops, seminars, conference on values, having lectures that relate experience of morally high people, use of drama, dialogue, songs audio-visual techniques for highlighting the need of having values or a specific value in life. Moral and spiritual interpretation of history and giving an analysis of how fall of nations had been due to fall in the moral quality of their life and the rise in certain others was due to certain positive values. Holding debates so as to see what is the real benefit from values and question and answer sessions.

Sharing ones spiritual experiences and moral experiments with others and rendering spiritual service to others is another effective method of value orientation. It has been found that a congenial atmosphere is very essential for bringing moral regeneration with minimum efforts.

Training of the teachers on importance of value education at the school, college and university teachers. Organising camps, seminars, conference, workshop on value education. Value education should be incorporated with NCC, NSS, Shanti Sena, and other extension programmes. Establishment of yoga, meditation centres at the school, colleges and universities. Preparation of books, folders, pamphlets on value education.

VIII. VALUE EDUCATION AT DIFFERENT STAGES

Primary stage

Attention should be paid towards the special interests and aptitude of children at the primary stage of education. The curriculum should be made attractive and interesting in order to attract students towards extra curricular programme of value education.

Secondary stage

At the secondary stage, the age and the intellectual development reach a state when character formation may be stated. The programme of education should be many sided so that it may help the student in his future life. The objective at this stage should be to enable students to acquire as much knowledge which may give them confidence to successfully participate in various programmes.

Higher stage

While studying in colleges or universities the students make preparations to enter practical life. The curriculum of value education should be wide at this stage. A man with good character is imbued with the spirit of humanity and rises above national, social, communal or other such considerations in order to serve the mankind.[2]

IX. ROLE OF TEACHERS IN VALUE EDUCATION

According to Educational policies commission good community is one in which:

a. The status of teacher is enhanced

b. The economic security of the teacher is insured at the professional level.

c. The people help to plan the programme of education.

d. The special resources are used in every way possible, with value inculcation point of view the good school in which

   i. can create an atmosphere where children feel accepted and wanted.

   ii. acquires the teacher who loves and accepts and wants to work with the children.

iii. creates conducive atmosphere for good and desirable rapport between parents and teachers, between student community and teachers.

iv. directs all its efforts towards developing a child's confidence in his abilities to use skills as tools for learning and to be creative.

v. cultivates in the students the feeling of true happiness, which lies in giving not in taking, in manifesting ones best and not in preserving the same for oneself.

vi. considers that children differ in physical and emotional health and in social maturity, as well as in mental ability, and caters to their individual needs and aspirations for their balanced growth.

Teacher is one of the most important factors responsible for environmental conditioning. Because of all these traits teacher can play a very significant role in cultivating desired values in the students, provided be possesses a few qualities mentioned below:

1. the good teacher is trained, skilled and sympathetic instructor,
2. the good teacher has economic security,
3. the good teacher has a feeling of adequacy and of belonging,
4. the good teacher shares in planning the life at the school,
5. the good teacher stands by group decisions,
6. the good teacher recognises the vital role of the school, but also the part of home and community in education of children.

X. CONCLUSION

The value education is to ensure all round development of human being so that he may achieve higher success in all the walks of life. The purpose of value education is to develop human virtues along with intellectual development. A strong possession.

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PAPER 34

ADOLESCENCE REPRODUCTIVE HEALTH EDUCATION : NEED FOR SOCIAL DEVELOPMENT

Dr. N. Nagarajan, M.A., Ph.D.
Sr. Project Officer, Population Education Resource Centre, Dept. of Adult & Continuing Education
University of Madras, Chennai - 600 005

INTRODUCTION

More than half of world population is under 25 years of age and over 80% of the 1.5 billion young people age 10-24 years live in developing countries. These young people face serious health hazards in modern times. Adolescents are placed at continuing risk by their limited access to information on reproductive physiology, pregnancy and contraception, STDs and HIV/AIDS, and other health related issues.

A review of health care system in India and the type of service provided clearly revealed that the Reproductive Health Needs of Adolescents in India have 'largely been ignored'. The field of Adolescence Reproductive Health is still relatively new in the region. The health services in India have always been targeted more specifically to pregnant women, the infants and children and

the nursing women. In fact, reproductive health in general and adolescent reproductive health needs in particular, are poorly understood and served in India. In many societies, despite a recognition that there is an increase in adolescent sexual activity outside marriage with a probable increase in STDs, unwanted pregnancies and induced abortions, there is often considerable reluctance among influential bodies to provide education to young people about sex, reproductive health and contraceptive methods that might prevent these consequences.

In the absence of effective education, young people are often misguided and suffer from poor reproductive health. This is reflected by the following.

Girls still marry at a younger age although the mean age at marriage has risen to 20 years as compared to 24 for boys. 50% of the girls aged 15 - 19 are already married resulting in early conception and high risks of maternal mortality.

Increasing evidence of premarital sexual activity among educated youth.

Increasing incidence of illegal abortion and maternal deaths associate with premarital sex and early marriage. Around 12% of the spontaneous abortions were reported among adolescents 13 - 14 years and 9% among adolescents 15 - 19 years including induced abortions. It is estimated that roughly Five million induced abortions occur annually in India. Of these only half a million are performed under the health services network while another 4.5 million occur illegally.

Increasingly, adolescents are exposed to non-pregnancy related reproductive health disorders such as STDs and STIs. Girls are disproportionately affected.

The incidence of adolescent rape (between 10-16 years age) increased by 26% between 1991 and 1995. An insidious spread of alcoholism and drug addiction among those in the 12 - 23 year age group.

WHO estimates as many as 2.5 million Indians are infected with the HIV virus as of 1994 with 8,00,000 reported cases of AIDS. It is suspected that many Indians acquired the virus during adolescence.

It is in this context that the need for educational response at the school and college level is strongly felt to provide scientific knowledge about the various components of reproductive and sexual health and enable the adolescents to cope with the problems of this transitional phase. In the above context, it is relevant to make a study among the students in colleges to assess their basic knowledge and attitude towards sexuality and reproductive health. This assessment will help to identify training and learning needs in reproductive health education and to develop appropriate curricular approach.

OBJECTIVES OF THE STUDY

a. To assess the level of knowledge and attitude among the college adolescents towards adolescence reproductive Health Education,

b. To measure the difference in knowledge and Attitude towards the adolescence reproductive health education between rural and urban college students, between male and female students, and between Arts and Science subjects students.

METHODOLOGY

Sample

The study covered 509 (undergraduate I year) students selected purposively from 6 urban colleges and 4 rural colleges of Madras University, Chennai, Tamil Nadu. Their ages ranged between 17 - 19 years. The following is the sample covered.

Table 1: Sample Distribution

Types of Colleges	**Arts**			**Science**			**Overall Total**		
	Male	*Female*	*Total*	*Male*	*Female*	*Total*	*Male*	*Female*	*Total*
Urban Colleges (6)	60	76	136	61	111	172	121	187	308
Rural Colleges (4)	42	46	88	61	52	113	103	98	201
Total (10)	**102**	**122**	**224**	**122**	**163**	**285**	**224**	**285**	**509**

Tools : A pre structured self administered questionnaire was prepared which consisted of 103 items covering the following major components of Reproductive Health Education.

No. of Items	Components	Knowledge	Attitude
1.	AdolescentsDevelopment process	18	3
2	Marriage, pregnancy & Childbirth And contraceptives	13	5

3	Sexuality	10	5
4	STDs	14	3
5	HIV/AIDS	22	7
	Total	**77**	**23**

Scoring: For 3 point knowledge scale items, correct response carry one score and wrong response or don't know response carry zero score. The Likert type 3-point attitude scale items scored as 3 - 2 - 1 or 1-2-3. The score for individual students is the sum of all the scores for the items considered under knowledge and attitude.

ANALYSIS AND INTERPRETATION

The analysis and interpretation of the data have been made by applying percentage, mean, S.D and 't' test.

Table 2

Distribution of students by rural and urban colleges according to their knowledge level regarding adolescene reproductive Health Education.

Sl.No.	Category	Nos.	(f)%	
1.	Urban			
	Low	65	21.1	
	X= 76.0617			
	Average	161	52.3	S.D = 9.610
	High	82	26.6	
	Total	**308**	**100.00**	
2.	Rural			
	Low	70	34.8	X = 73.7861
	Average	77	38.3	S.D. = 11.280
	High	54	26.9	
	Total	**201**	**100.00**	

't' = 2.651 significant at 0.01 level. X-mean

The Table 2 illustrates the level of knowledge regarding Adolescene Reproductive Health Education among the students of Urban and Rural colleges. Out of 308 urban college students 82 (26.6%) were having high level of knowledge and 65(21.1%) were having low level of knowledge regarding Adolescence Reproductive Health Education. Similarly, out of 210 rural college students 54(26.9%) and 70 (34.8%) were having high and low level of knowledge respectively.

Further it is observed that there is a significant difference between the mean scores of the urban and rural college students. It is implied that the urban college students are having more knowledge than the rural college students with regad to the Adolescents Reproductive Health Education.

Table 3

Distribution of students by sex according to their knowledge level regarding Adolescene Reproductive Health Education.

Sl.No.	Category	Nos. (f)	%	
1.	Male			
	Low	59	26.3	X = 75.4018
	Average	103	46.0	S.D = 10.555
	High	62	27.7	
	Total	**224**	**100.00**	
2.	Female			
	Low	76	26.7	X = 74.9754
	Average	136	47.4	S.D. = 10.203
	High	74	26.0	
	Total	**285**	**100.00**	

"t" = 0.46 No Significance

The Table No. 3 illustrates the level of knowledge regarding Adolescence Reproductive Health Education among the male and female students. Out of 224 male students 59(26.3%) were having low level of knowledge 62(27.7%) were having high level of knowledge. Similarly, out of 285 female students 76(26.7%) and 74(26.0%) were having low and high level of knowledge respectively.

As compared to the level of knowledge between male and female students, there is no significant difference between the mean values of male and female students with regard to knowledge on Adolescence Reproductive Health Education. Hence, it may be stated that these two groups of students are comparable and similar with regard to knowledge on Adolescene Reproductive Health Education.

Table 4

Distribution of students by arts and science subjects according to their knowledge level regarding Adolescene Reproductive health education.

Sl.No.	Category	Nos. (f)	%	
1.	Arts			
	Low	65	29.1	X = 74.286
	Average	105	47.1	S.D = 10.575
	High	53	23.8	
	Total	**223**	**100.00**	
2.	Science			
	Low	70	24.5	X = 75.8392
	Average	133	46.5	S.D. = 10.140
	High	83	29.0	
	Total	**286**	**100.00**	

"t" = 1.67 No Significance

The Table No. 4 clearly indicates that out of 223 arts subject's students 65(29.1%) were having low level of knowledge and 53(23.8%) were having high level of knowledge with regard to the Adolescence Reproductive Health Education. Similarly, out of 286 science students 70(24.5%) were having low level of knowledge and 83(29.0%) were having high level of knowledge. It is interesting to note that students belonging to science group appear to be better than the arts subject students. Whereas, the difference between the mean values was not found to be statistically significant. Hence, these two groups are similar and comparable in nature with regard to knowledge on Adolescence Reproductive Health Education.

Table 5

Distribution of students by urban and rural college according to their knowledge level regarding Adolescene Reproductive Health Education.

Sl.No.	Category	Nos. (f)	%	
1.	Urban			
	Low	67	21.8	X = 61.5909
	Average	153	49.7	S.D = 15.234
	High	88	28.6	
	Total	**308**	**100.00**	
2.	Rural			
	Low	65	32.3	X = 60.9055
	Average	84	41.8	S.D. = 5.014
	High	52	25.9	
	Total	**201**	**100.00**	

"t" = 1.46 No Significance

The Table No. 5 illustrates the level of attitude towards Adolescent Reproductive Health Education among the students of urban and rural colleges. It is interesting to note that urban college students are slightly better than the rural college students with regard to attitude towards Adolescene Reproductive Health Education. But, the difference between the mean values of urban and rural college students was found to be not significant. Hence, these two groups were comparable and similar in nature with regard to the attitude towards Adolescence Reproductive Health Education.

Table 6

Distribution of students by sex according to their knowledge level regarding Adolescence Reproductive Health Education.

Sl.No.	Category	Nos. (f)	%	
1.	Male			
	Low	69	30.8	X = 60.9463
	Average	92	41.1	S.D = 5.568
	High	63	28.1	
	Total	**224**	**100.0**	
2.	Female			
	Low	63	22.1	X = 61.600
	Average	145	50.9	S.D. = 4.870
	High	77	27.0	
	Total	**285**	**100.00**	

"t" = 1.35 No Significance

The Table No. 6 illustrates the level of attitude towards Adolescence Reproductive Health Education among the male and female students. Out of 224 male students 69(30.8%) were having low level of attitude and 63(28.1%) were having high level of attitude. Similarly, out of 285 female students 63(22.1%) were having low level of attitude and 71(27%) were having high level of attitude towards Adolescence Reproductive Health Education.

Further, it is observed that the difference between the mean values of male and female students was not found to be significant. Hence, it may be stated that these two groups were comparable and similar with regard to attitude towards Adolescence Reproductive Health Education.

Table 7

Distribution of students by arts and science subjects according to their knowledge level regarding Adolescence Reproductive Health Education.

Sl.No.	Category	Nos. (f)	%	
1.	Arts			
	Low	56	25.1	X = 61.3363
	Average	108	48.4	S.D = 5.151
	High	59	26.5	
	Total	**223**	**100.00**	
2.	Science			
	Low	76	26.6	X = 61.3079
	Average	129	45.1	S.D. = 5.234
	High	81	28.3	
	Total	**286**	**100.00**	

"t" = 0.06 No Significance

The Table No. 7 illustrates the level of attitude towards Adolescence Reproductive Health Education among the Arts and science subject's students. Out of 223 arts students 59(26.5%) were having high level of attitude and 56(25.1%) were having low level of attitude. Similarly, among 286 science students 81(28.3%) and 76(26.6%) were having high and low level of attitude respectively towards Adolescence Reproductive Health Education.

Further, it is observed that the difference between the mean scores of arts and science students was not found to be significant. Hence, these two groups of students were comparable with regard to attitude towards Adolescence Reproductive Health Education.

FINDINGS OF THE STUDY

a. Urban college students have better knowledge with regard to Adolescence Reproductive Health Education than the Rural college students.

b. Male and female students were found to be similar and comparable in their level of knowledge and attitude towards Adolescence Reproductive Health Education.

c. Students of arts and science subjects were also found to be similar and comparable in nature with regard to knowledge and attitude on Adolescence Reproductive Health Education.

It is also observed that the urban college students are exposed to the messages related to Reproductive Health Education through different sources.

CONCLUSION

It is now being increasingly recognised that knowledge by itself is not enough to convince young adults to adopt positive healthy behaviours. In fact, life skills and attitudes that young students need will be useful in responding effectively to a variety of problems they face in the process of growing - up.

In conclusion, it can be stated that schools and colleges can and need to play a significant role in providing accurate knowledge and also assist them in developing skills to act on their knowledge and communicate it to others. Thus, with the advancement of human civilization, human knowledge has increased to the extent that there is an immense need to import education and counselling on HIV/AIDS to the college students a vulnerable section of society and the parents of the near future.

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PAPER 35

LEARNING TOGETHER - INVOLVING PARENTS IN CHILDREN'S LEARNING

Thomas Uzhuvath
Peet Memorial Training College
Mavelikara, India.

HOW THE THINGS GOT EMERGED ?

The story began in 1996 when the State Department of Education decided to implement child - centred and activity oriented curriculum in primary schools of Kerala. The Government Lower Primary School at Nellikkala is a typical vernacular primary school in a Kerala village. The school has 140 students in four primary grades and has five teachers including the head teacher. The school is characterised by low parental and community involvement, non-professional approaches of teachers, general apathy of educational officers etc.

The new approach adopted in teaching as a part of the new curriculum was entirely different from the existing methods and approaches of teaching and learning. Emphasis in product oriented learning and role memorisation was replaced by a process oriented, competency based activity oriented approach in learning. A complete paradigm shift was attempted in the knowledge acquisition process. Role memorisation of facts and principles were replaced by an attempt to develop the skills of "learning how to learn".

When the first meeting of the parents were convened by the School in the first month of the academic year, teachers tried to explain the new methods and strategies to the parents. As the teachers themselves were not given adequate training in the new approach, they failed to clear the apprehensions of parents regarding the implementation of the new schemes. There was a great frustration among the parents. But the timely and positive intervention of some college-educated parents finally settled the issue. The meeting unanimously decided to conduct year long training programmes for the parents. The meeting also decided to concentrate on mothers in their training programme.

HOW THE THINGS GOT CONCRETE SHAPES?

The parents addressed two questions to themselves -

1) Is it possible for parents at the age of 30 years to learn and understand new pedagogical principles and practices?

2) Will this learning lead to empowerment of common people in the area of children's learning?

To be confident to find an answer in the affirmative the parents planned a variety of self-learning activities - both individual and group.

For planning the yearlong training programmes, a survey was conducted among the parents. In the year 1996-97 there were 147 students in the school from 126 families. Of the 126 mothers, 83 % were in the age group of 30-40, 7% were below 30 years of age and 9% above 40 years. Majority of them had their school education in the late nineteen hundred sixties and seventies i.e. about 30 years ago. All the mothers were literate. 72% of the mothers had undergone 8 years of school education, 15% have 10 years schooling, 8% have some formal education above the 10th Class and 5% have collegiate education. It is made clear from the survey that all parents are competent enough to guide their children if proper training is provided to them.

In the late sixties and seventies of the 20th century, the Kerala school curriculum was a teacher centred one. In the teaching of language the Structural Approach was adopted. The Whole Language Philosophy was not even heard by the ordinary teachers. In science teaching, the product approach of learning was emphasised. Even though the teachers were given training in process skills of science, they were not competent to develop these skills in children. In mathematics, role memorisation and drill practices were emphasised.

DEVELOPING A SET OF TRAINING PROGRAMMES

Analysing the information gathered from the survey the group decided to undergo training in the following areas.

1) The Whole Language Philosophy and the learning of language arts.

2) Process Approach in the teaching and learning of science.

3) The Activity Oriented Curriculum of mathematics.

4) Continuous and Comprehensive strategies of student evaluation.

The following training cum learning programmes were conducted to achieve the above objectives.

1) ONE DAY TRAINING IN EVERY TERM

All the parents (mothers) attended these day long training programmes. Resource persons specially trained for inservice of teachers were invited as resource persons. The participants underwent real learning activities designed for teachers and students. Process Approach, Whole Language Philosophy, new methods of evaluation etc. were emphasised in these training programmes.

2) MONTHLY MEETINGS OF MOTHER'S FORUM TO DISCUSS CHILDREN'S PROGRESS

These meetings were conducted on working days. Teachers discussed the methods adopted and presented the future programmes. Parents were encouraged to compare the progress of their children with parent's school education.

3) LEARNING ALONG WITH CHILDREN

Parents were allowed to sit in the class along with children so that they get a first hand experience of classroom teaching using the new methods. Their programme was found to be very effective in dispensing many of the misconceptions of parents.

4) SUMMER VACATION CAMPS - 'LEARNING TOGETHER CAMPS'

In all the following 5 years from 1996-97, one-week summer camps were arranged. Parents were given training how to act as facilitators in these camps. Parents were given duties such as guides in field trips, as animators in brainstorming sessions, as resource persons in skill based activity classes.

5) CELEBRATION OF IMPORTANT DAYS AND FESTIVALS

Parents were encouraged to participate in various celebrations conducted in the school. They made flags of various countries, collected stamps, decorated the classroom along with children. As the involvement of parents increased, they started to contribute generously to meet the expenses of these activities.

6) STUDY TOURS AND FIELD TRIPS

Study Tours were an integral part of vacation camps. Participation of parents was made compulsory in these tours and field trips. For many parents these were a first hand experience, because, during their school days, such study tours were not common. All these study tours were highly informative for the parents.

7) PARTICIPATION IN SCIENCE FAIRS.

School science fairs are golden opportunities to involve parents in science based learning activities. Experts were invited and training programmes were conducted.

UNIQUENESS OF THE EXPERIENCE

1. The programme got its shape from the necessity of parents to assist their children in learning. But as the parents started learning new approaches and methods, the whole programme was developed into a unique community learning activity. The whole parental community plunged itself into a process of active learning.
2. For the parents, it was not an information gathering process alone, but developing a critical awareness of the pedagogical principles and practices. Throughout the learning process the parents compared new methods of teaching with the traditional methods through which they themselves underwent.
3. The parent child relationship grew to new heights in this partnership learning programme because many a times the children became the teachers of parents. Since children had a better exposure to the strategies in schools, they were ahead of their parents in the learning process.

OBSERVATIONS AND CONCLUSIONS

1. Parents' involvement in guiding their children in school learning is not a new phenomena. But the sudden introduction of entirely new approaches and strategies in learning compelled this group of parents to evolve a new system of learning partnership. The leadership and commitment played by a small group of interested parents led the whole parental community to develop a new experience in life long learning. Many parents felt that they were undergoing a new primary education programme. The challenges provided by the new situation motivated them to experience the inner joy of co-operative learning.
2. In this self-learning experiment the parents were the main driving force. Teachers, resource persons, department officers and children were all played the role of facilitators.
3. When the parents of this school got involved in a learning activity, naturally the school started to become the centre of a number of educational activities. The school become the centre for teacher training of that locality. Parents of other schools got interested in the programmes and they used to visit the school for first hand experience.
4. As parents become involved in the programmes, day-to-day management of the school was also improved. Parents took keen interest in the smooth functioning of the midday meal scheme, school sanitation activities, conduct of science fairs etc.
5. Though many neighbouring schools got motivation from this experiment and started various school development programmes in their own schools, none of these attempts had a similar success as this school had achieved. The speciality of this school was the keen interest and continued commitment shown by the parents in learning the new methods.
6. When the parents looked back after a period of four years, they assured themselves that learning can take place at any age irrespective of the educational background provided that there is right motivation and proper support system.
7. Learning new methods and approaches empowered the parents and as a result they involved themselves in the management of the school activities with greater confidence and skills.

PAPER 36

ROLE OF ADULT EDUCATION IN PROMOTING ENVIRONMENTAL AWARENESS

Dr. Bhasakar A Yerroju
Associate Professor
Dept. of Adult & Continuing Education, Andhra University
VISAKHAPATNAM - 530 003, A.P.
India

INTRODUCTION

In spite of Environmental Development Programmes being rigorously implemented throughout the world since two decades involving huge investments, these programmes have not been adequate enough to prevent either environmental degradation or to bring in improvement in the quality of environment. The major deficiency is the lack of environmental awareness among the public, especially in the fields of conservation of natural resources and imparting recognition of bio-diversity. At present, even though both developed and developing countries are giving top priority for building up of environmental awareness among the public, the public are not acquiring it in a big way. Bringing structural changes in the attitudes of the public in respect of environmental change and also the adverse effects on environmental degradation is the need of the hour. This type of change, when brought in our country also, significantly contributes to the public awareness in the preservation of natural resources and environmental quality, as it effectively mitigates the environmental degradation at the grass root level. All this can be achieved only through popularizing environmental education. Through adult education, this can be achieved effectively.

LINKAGE BETWEEN ADULT EDUCATION & ENVIRONMENTAL EDUCATION

Adult education is concerned with improving the life style of the people. As such it must concern itself with the poor and their poverty. Development must include both adult education and environment education. Environment education will have to help people to learn about pollution, deforestation, and other chemical and biological agents of destruction. If environmental education is made part of adult education establishing a learning society, which is the goal of adult education, is possible.

ENVIRONMENTAL EDUCATION MAKES THE PEOPLE "ENVIRONMENT LITERATE"

Environment education includes information about the various impediments – unhygienic and insanitary living conditions, lack of pure drinking water, impure air, absence of plant life, etc. One of the important and basic components of adult education is awareness. While organizing communities to solve their problems, adult educators need to give a clear idea about environment and its deficiencies.

All over the world, there is a growing concern for environmental issues and to make people "environment literate". Laws are being enacted; international and regional conferences pass resolutions. At summit meets, elaborate programmes are being chalked out.

The main characteristics of environmental education as outlined in the UNESCO Conference are: problem-solving approach, integration of education with the community and a life-long forward-looking education. Drawing from the lessons of the past, environmental education is concerned with both the present and the future. It therefore, aims at providing individuals with knowledge, skills and attitudes that will enable society to develop new world view, set of values and environmental ethic.

Environment education like adult education is a life-long process enabling learners to have a role in planning their learning experiences, and provides an opportunity for making decisions and accepting their consequences.

Thus, education is the only means by which we can prepare the future generations to face the environmental catastrophe. Adult learners are not having enough awareness on environment. So, special attention is to be given to the rural adult learners so that they can preserve the environmental wealth available in their surroundings.

ROLE OF ADULT EDUCATION IN PROMOTING ENVIRONMENTAL AWARENESS

Environmental awareness has to become a part and parcel of the adult education programme. The Department of Education and Ministry of Human Resource Development should provide guidelines to the Literacy Campaign districts to include environment in literacy, post-literacy and continuing education programmes. Through adult education, the message of environment protection could be effectively disseminated. It is through community involvement, that the group action in environment can be promoted. Adult educators have to play a meaningful role in the environment awareness programmes. The adult educators

should bring to the notice of adults, the fundamental duties of Indian citizens about environment, as incorporated in Part IV-A of Indian Constitution, "to protect and improve the natural environment including forests, lakes, rivers and wild life, and to have compassion for living creatures".

The adult education programme which aims at the weaker sections of society has to play meaningful role in promoting awareness of environment education programmes. It requires education and training of the people. Education is to be given to those who are directly effected by environmental pollution.

Awareness of environment can be promoted through adult education in the following ways:

Under the Adult Education programme, training is given to key Resource Persons and Master Trainers. They in turn provide training to volunteer instructors. The training covers literacy, awareness and functionality. But in training also, the two components of awareness and functionality are hardly covered. The quality of training in many places leaves much to be desired. The State Resource Centres of Adult and Non-formal Education and other agencies engaged in training will have to provide the right type of training covering all the components. The need is specially to strengthen the awareness component in the training programme. Under awareness, environmental education should become an important part as it touches the lives of most of the beneficiaries of the adult education programme.

Most of the volunteer instructors in the literacy programme are college students. They require comprehensive and meaningful training in environment education, so that they impart awareness to participants effectively. It would be better if field functionaries are provided special training and orientation in environment education which should help them to prepare simple aids and supplementary materials in environmental education so that the teacher and the learner get involved in the teaching - learning process. In addition to the volunteers, the services of resource persons in environmental education should also be provided at the implementation stage so that the message is fully absorbed by the beneficiaries. The departments of Agriculture and Co-operation, Ministry of Agriculture and the State Governments should provide the needed support to achieve the desired objective. It should be done through dialogue, discussions, reading group charts, wallpapers and other audio-visual aids. The primers and post-literacy materials should include environment education as a part of the curriculum so that the lessons cover the message effectively. The materials should highlight the environment protection, of that particular area. There is a need to organize writer's workshops in which writers should be oriented in environment so that the message is meaningfully conveyed to the learners in the primers and booklets for neo-literates.

International Environment Day and World Environment Day are to be celebrated every year, where the adult education programme is being implemented. An exhibition should be organised highlighting the environment awareness. Experts should also be invited to talk on environment education. The community can thus be helped in the protection of environment. The community should also be encouraged to form their own organisations, which can take right decisions at the right time. They can also mobilise resources and disseminate information regarding environmental management.

CONCLUSION

Various environmental activists lead various movements in India. The economists are also seriously thinking of environmental problems along with developmental activities like environmental audit along with cost benefit ratio of economic activities. There is a serious debate about the environment at the cost of development or development at the cost of environment. The sustainable development through public awareness is the solution for which adult education in a developing country like India plays a major role.

PAPER 37

SIGNIFICANCE OF ENVIRONMENTAL EDUCATION IN LIFELONG EDUCATION

Reetha Ravi H.
Madathil Veedu, Anayara P.O., Thiruvananthapuram - 695 024

INTRODUCTION

Since about the middle 1960s there has come into being a new movement in the world of education. That new movement has expressed its presence through a body of reports, through conferences, through publicity, and through experiments carried out in its name; Life long education. Life itself in its diverse manifestation provides opportunities to learn as well as interests to develop. What might be done for promoting lifelong education a better understanding of the concepts and principles of life long education?

LIFELONG EDUCATION : MEANING AND CHARACTERISTICS

Dave (1975) published a list of concept characteristics of lifelong education that where meant to synthesize the extant literature into a programme and define its meaning accordingly. Those are as follows.

1. Concept of lifelong education is based on the elemental terms-'life', 'lifelong' and 'educational'. The meaning of these terms and its interpretation determine the scope and meaning of life long education.
2. Education should not be seen as restricted to a particular period of life. It is a life long process which covers the entire life-span of the individual embracing and unifying all stages of education - pre-primary, primary, secondary, tertiary and adult education. It views education not as fragmented spectrum of individual parts but in its totality-an integrated whole.
3. Lifelong education encompasses formal and non-formal education.
4. Formal Institutions of education no longer enjoys a monopoly on education. Family is seen exerting a critical influence on the initial and continued development.
5. Lifelong education is rooted in the community, which performs an educative role.
6. Lifelong learning seeks integration at its horizontal and depth dimension at every stage of life.
7. Lifelong education also seeks continuity and articulation along its vertical dimension.
8. Lifelong education represents the democratization of education and is based on principle of education for all at all ages.
9. Learning tools and techniques, content and time of learning are flexible and diverse.
10. In lifelong education the learning process is the key to all education
11. General and vocational components of education are inter related and interactive in nature.
12. Lifelong education makes individuals participate in change and to innovate.
13. Lifelong education provides an antidote to the shortcomings of the existing formal education system.
14. The ultimate goal of lifelong education is to maintain and improve the quality of life long education.
15. There are three major pre-requisites for life long education -opportunity, motivation and educability
16. At the operational level life long education is an organizing principle providing a total system for all education.

ENVIRONMENTAL EDUCATION : IT'S SIGNIFICANCE IN LIFE LONG EDUCATION

Dave's content characteristics form the backbone of this paper. It deals with the significance of environmental education in life long education. Education process is to be conceived of as continuous and uninterrupted throughout the individual life, or it could be conceptualised as a stop-start process other activity, which is non-educational. Scientific and technological developments have set mankind in disequilibrium with the environmental. If a proper environmental consciousness is not developed collusion between the growth ethics and natural limits is bound to occur. The environmental education plays a significant role to make the people aware about the various problems of environment, which are very dangerous to the lives of human beings. Hence the paper concentrated on the imparting of environmental education to neo-literates enabling them to lead a richer and happy life in their own surrounding.

ENVIRONMENTAL EDUCATION : THE CONCEPT

Environmental education is education through environment, about environmental and for environment. It may be pertinent now to quote the definition of environmental education formulated by various agencies or organizations. The one contained in the United States Environmental Education means the educational act, 1970 is as follows:

> "Environmental Education means the educational process dealing with man's relationship with his natural man -made surroundings and includes the relation of population, pollution, resources allocation and depletion, conservation, transportation, technology, and urban and rural planning to the total human environment"(cited in Sharma, 1986,p.9)
>
> The Finish National Commission in a seminar held in 1974 has said:
>
> "Environmental Education is a way of implementing the goal of environmental protection. Environmental Education is not a separate branch of science or subject of study. It should be carried out according to the principle of life long integral education". (cited in Sharma,1986,p.10)
>
> "The Tbilisi Conference too resolved that environmental education should be a continuous, life long process, beginning at the pre-school level and continuing through all formal and non-formal stages" (cited in Sharma,1986,p.10) Keeping these objectives in view, emphasis should be laid on making environmental education an integral part of the school curriculum.

PRINCIPLE OF ENVIRONMENTAL EDUCATION

The educational principle that buttress support to the inclusion of environmental education in school curriculum (Sharma,1986).

1. Environmental education helps in programming learning experiences from simple to complex. Children look at a bird, observe its colourful plumage, see it eating legs or insects or watch it flying etc. All this gives them some awareness of the eating and flying habits of birds. Sometimes they mime their flying action, and if they are not thwarted and are rather encouraged to express what they observed about birds, they will proceed from the aforesaid simple facts to learning many complex facts about birds; they may learn about the structure of their feathers, about barbs and barbules etc.

2. Environmental education helps children to proceed from indefinite ideas to definite ones. For example, the child before seeing hills may have a vague idea about a valley or a dale or about the difference between a ravine and or gorge, or between a gorge and a glen or a canyon, but after seeing hills, becomes definite about them.

3. Environmental education helps children to process from ihe concrete to the abstract. For example, children may observe different types of plants and animals and classify them according to their species, genus, family and order.

4. Environmental education helps the ordering of learning experiences from the empirical to the rational. 'Empirical to rational' is a very important educational maximum. Students examine empirically and discard such superstitious as given below:

   Sneeze on Monday, you sneeze for danger,

   Sneeze on Tuesday, you kiss a stranger,

   Sneeze on Wednesday, you sneeze for a letter,

   Sneeze on Thursday, for something better,

   Sneeze on Friday, you sneeze for sorrow,

   Sneeze on Saturday, your sweetheart tomorrow,

   Sneeze on Sunday, your safety sake,

   Sneeze on while asleep or awake.

   The children would after a lot of empirical metrification conclude that sneezing on different is not related to the consequences but is a reflex action rather defence reaction meant for the ejection of foreign material like dust that somehow got into the nasal passage.

5. Education should help the child in the process of self-development. Children on exploring, observing and assessing the phenomenon around them not only engage in self-instruction but also sometimes feel, that have discovered something new, and thus have the joy of discovery which is a source of great happiness for them.

6. Education of the child must follow the same sequence as existed in the education of mankind, considered historically. To illustrate, a child looks at a brook and finds that some pebbles are pushing others and are being carried down the current he sees for himself that flowing water has force, which can be used for doing work or producing energy. He can then interpret this knowledge when he goes to a hydroelectric power station and verify how water is used for producing electricity. Similarly, he can infer by feeling the wind how it is used as a source of energy for sailing of boats and berges.

7. The next important educational principle which is basic to the programmes of environmental education is the pleasurable excitement which these programmes created in the pupil. This principle can be appreciated by one who has seen the children's beaming faces and the intense delight on them. When they are picking up flowers and insects or hoarding pebbles and shells.

8. The eighth principle of environmental education is that it makes child's education problem based for understanding environment and the hazards of its pollution, the pollution of air and water the destruction of wild life, the dereliction of land etc are problems that all of us should solve in order to save mankind from extinction.

9. The last important principle of environmental education is its social relevance, its relevance to man's interaction with his physical and social environment, its relevance to changing human attitude which causes man to hate man and beget hatred on one or the other ground, namely, colour, religion etc.

Environmental education is thus a subject of very practical nature and is also supported by sound pedagogical principle.

Now we shall see the relevance of environmental education to adults especially neo-literates. Neo-literates are those adult learners who have completed one-year academic courses at various education centres under the National Programme of Adult Education and who are able to read independently. (reference).

EDUCATION OF ENVIRONMENTAL THROUGH POST-LITERACY MATERIALS FOR NEO-LITERATES

The area of environmental education is comprehensive. It includes psychophysical and social factor known and unknown, which directly or indirectly affect man's living and working conditions. There are many ways in which influence for good can be exerted on our environmental and on our behaviour and the best way of doing this is through education.

KEY WORDS FOR ENVIRONMENTAL EDUCATION

Knowledge, understanding and action are the three key words for environmental education. Therefore post-literacy material of environmental education should be framed considering what knowledge should be given to neo-literates, how they can be helped to understand the relevance of this knowledge to their own lives and those of their families and community and what activities can the neo-literates take in, to allow them to put into practice what they have learnt. A brief explanation of the three words are provided below for better clarity.

HELPING THE LEARNER TO ACQUIRE KNOWLEDGE

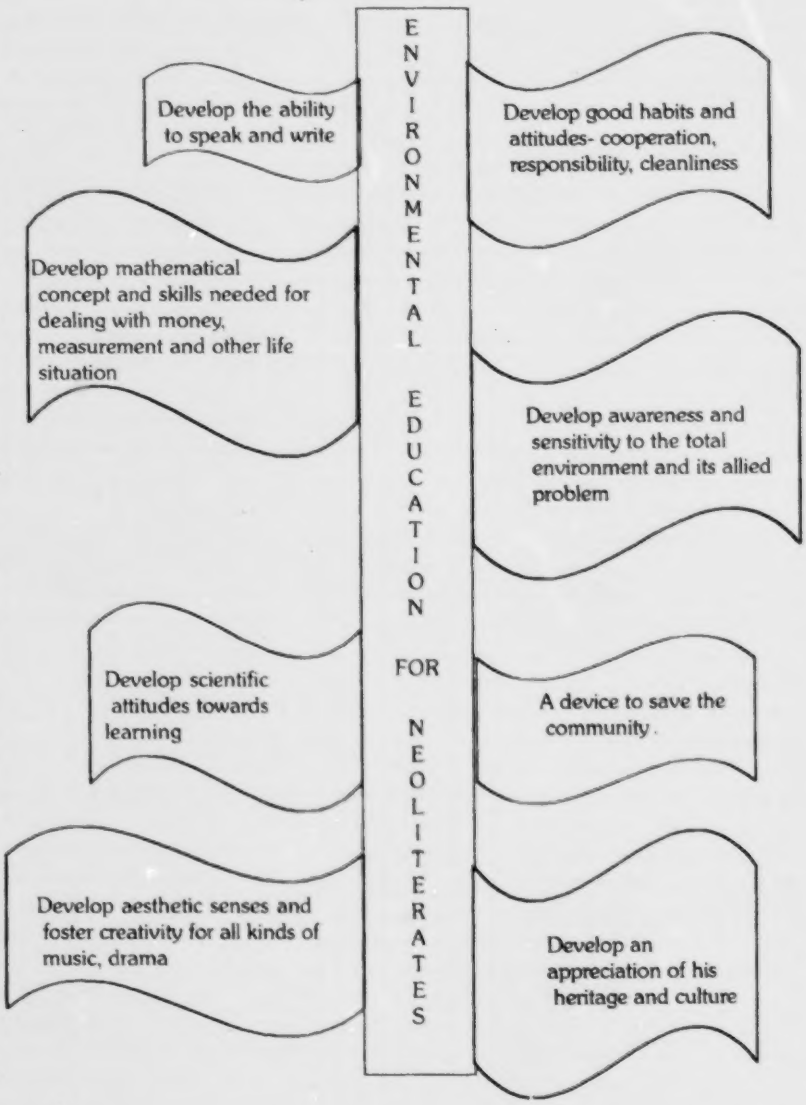
Knowledge aspects of environmental education covers all the physical and social factors known and unknown which directly or indirectly affect his living and working condition. The physical environments consist of geographical landmarks, topography and climatic conditions, man-made features and health, nutrition and sanitation. The social environment consists of the family, community life, relationship with members of the community, festivals, community helpers, services and the mode of production, procurement and supply of essential commodities. It also constitutes socially acceptable habits and attitudes for an effective living and functioning in a society.

HELPING THE LEARNER TO UNDERSTAND

In order to help the neo-literates for understanding the knowledge of environment, one should know that neo-literates is a part of socio-economic psychological and political subsystem of the total environmental system. He is a product of this composite environmental culture. So interaction between man-man and man-material in different settings such as home, community, school, workplace etc. should be enhanced so as to obtain the result of learning and education of neo-literates.

HELPING THE LEARNER FOR ACTION

The immediate surroundings of the neo-literates play a very important role as a basic of meaningful learning.


ENVIRONMENTAL EDUCATION FOR NEOLITERATES
Develop the ability to speak and write
Develop good habits and attitudes- cooperation, responsibility, cleanliness
Develop mathematical concept and skills needed for dealing with money, measurement and other life situation
Develop awareness and sensitivity to the total environment and its allied problem
Develop scientific attitudes towards learning
A device to save the community.
Develop aesthetic senses and foster creativity for all kinds of music, drama
Develop an appreciation of his heritage and culture

Surrounding should be designed so as to promote sensory comfort and auditory and visual activity. Healthy learning environments makes the learning a joyful experience, elevates the heart and enlighten the mind of the neo-literates. Environment is also helpful to develop in neo-literates the skills of observation and classification, to improve vocabulary, to practice counting and to develop concept of style, shape, texture and mathematics in developing team spirit, for developing learning skills, for learning facts and information pertaining to the environment and the like. In doing so, neo-literates also learn how to appreciate, protect and maintain the environment i.e. education for the environment. This approach for learning require the instruction to spend much time in planning what is to be done.

The facing figure will make clear the relevance of environmental education for neo-literates, It depicts the whole design of environmental education for neo-literates.

ROLE OF MASS MEDIA IN ENVIRONMENT EDUCATION

Mass media of different types print media, Radio, Television etc. may be made use of, to the fullest extent possible, to create awareness about environment education programmes.

CONCLUSION

The point discussed above make it clear that environmental education is a significant aspect of life long education for all groups in different walks of life. However environmental education is not an easy task, unlike other curriculum areas. It is universally accepted that environmental education should be inter disciplinary; drawing from biological, sociological, anthropological, economic, political and human resources in media can play a very significant role in this respect.

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CONTEMPORARY ISSUES IN LIFELONG LEARNING AND SOCIAL DEVELOPMENT

PAPER 38

FROM WHERE DO FORCES AND VALUES OF TRANSFORMATION EMERGE IN ADULT EDUCATION? AN ENQUIRY WITH REFERENCE TO THE EXPERIENCE OF KERALA, INDIA

P. K.Michael Tharakan
Associate Fellow, Centre for Development Studies
Sophie Jose Tharakan,
Head of the Department of English, St.Xavier's College

The current understanding dominant in the area of adult education and education for literacy is that it should be transformative.The exact meaning attributed to transformation can be of two different types;one socially and the other individually transformative.While Farabundo Marti National Liberation Front {FMLN}of El Salvador tries the former type many other experiments try to disseminate skills and knowledge for a better quality of life through continuing and lifelong education.This difference in perception is ingrained in the way in which literacy is understood and has led to serious debates in the area.GOODY and WATT[1968]and ONG[1982]argued that when literacy is introduced in a pre-literate or orally communicative society their cognitive system itself undergoes change towards rational thought and social progress.Variations of such a perception suggesting that literacy enhances the ability of people to find work and attain occupational and social advancement were also put forward and got widely accepted .But there were strong counter arguments too. HALVERSON [1992] had shown analytically that "there is no inherent relationship between literacy and logic, that the possibilities for such development supposedly afforded uniquely by literacy also exist in non-literate discourse."GRAFF[1979,1981]has produced empirical evidences from Western history to show " that literacy had so little of its off-presumed liberating effect".These counter arguments are not restricted to alphabetization process alone. School system also come under their adverse scrutiny. MAYNES [1985] for instance has argued that "there is no necessary connection between elementary education and industrial development;" while SCHOFIELD [1981] has suggested "contrary to the usual assumption, rising literacy in nineteenth-century England may have been a result, not a cause, of economic development." The major criticism was that "schooling fed into, and became a central feature of, a system of class domination through hegemonic influence"[GRAFF, 1979]

Though the counter arguments remained strong, gradually almost all over the world there was an acceptance of Literacy as a liberating and emancipatory factor, culminating in the International Symposium for Literacy [1975] at Persepolis acknowledging literacy "as a contributing factor to social changes because it provides individuals with the knowledge and skills needed to become the real agents of these changes".[BATAILLE (ed)1976].Such an assumption was inherent even in the Total Literacy Campaigns[TLCs]held in India in the 1990s.MISHRA[1998] one of the main persons behind the TLCs, has said that "the basic assumptions and ideology" of the TLCs "stress a certain implicit commitment to instrumentality and goal orientation....the aim of literacy was to acquire knowledge of a functional kind which led to power, providing access to a range of skills and communication competencies." One of the major reasons for such universal acceptance of literacy as a liberating factor seems to be the historical experience of early modern West where literacy started rising "roughly the same time as radical transformations in economic life, the emergence of modern nation-state and the collapse of older communal institutions, the rise of new forms of contentious poitics, and the proliferation of intellectual critiques of existing social institutions."[MAYNES, 1979] In other words what seems to be important is the social context in which literacy is embedded in. Another point is that in spite of all the counter arguments that we ourselves have referred to it had to be accepted that "the inherently democratic function of the educational process...empowers individuals to challenge the very authority schools are designed to protect, contributing to a definition of the terms under which social change occures."[EPSTEIN and WIENER, 1990] In addition, " schooling provided skills, however limited and burdened with ideological trappings, that were otherwise unavailable to many through the resources of family neighbourhood."[MAYNES, 1983]

The third point is likely to be the persuading influences from the two major movements, which were interested in mass literacy; Protestant Christianity and the Communnist/Socialist movement. It is well accepted that it was due to the " Protestant insistence on intimate knowledge of the Word of God" that resulted in mass literacy in early modern societies of New England, Scotland, northern Germany and Sweden. Similarly it was in the wake of social revolutions inspired by the ideology of Socialism/Communism that USSR, China, Vietnam, Cuba and Nicaragua had gained mass literacy. The Socialists/Communists belived that they are set to create a new society and their message is best spread through the literate medium. The combined efforts of these two movements might have had an influence in literacy being accepted as a liberating or socially transforming factor.

We are attempting in this study to review the history of literacy in Kerala, which is one of the most literate developing society and a society culturally very different society from early modern west.

GURUKKAL [1996] has argued that it was in the context of a clan society transforming into a new social formation, that the early Tamil region became "literate". The Brahmins who came from outside the clan society and therefore wanted privileges including land and labour grants from the clan chiefs/kings, could legitimize those rights by written documents on stone, copper and more easily on olas. Subsequently all who wanted to have their rights legitimized used such written documents. For a later period GOUGH[1968]also talks about the traditional Kerala society acquiring what she calls literacy in an "advanced intermediate" society. She finds that in traditional Kerala though "considerable quantitative literacy occurred. It was put to work mainly in the service of trade, political relations, the arts of the court, and the elaboration of priestly esoterca" including magico-rituals.It never effectively challenged the existing social order but on the other hand strengthened "the strict rules of social distance obtaining between the minute subdivision".

She considers modern literacy as it was introduced in the 19th and 20th century had an entirely different impact upon Kerala. THARAKAN [1984]had argued that it was due to the intensive and extensive commercialization of agriculture that there was a widespread demand for being literate and numerically capable at least among the middle castes and classes of people who were involved in agriculture as owners of land or as tenants .Their demand was met by favorable responses from the state machinery as well as different socio-religious reform movements across different communities. The earliest "modern" school was of course introduced by the Protestant Missionaries who among the people among whom they worked tried to spread literacy. The Adivasi community of Mala Arayans among whom the Protestant Missionaries worked has now one of the highest literacy rates .In the early decades of the 20th century the middle level castes including the Ezhavas, and women from among them got literate .The mantle of social and religious reform was taken up from the socio religious reform movements by political movement persuaded by modern ideologies. The Gandhians under the context of the National movement and later Socialist/ Communist movement brought forth the demands for literacy among even the most marginalized groups along with a demand for basic structural change. This culminated in a movement for land reforms and also a demand for educational reforms when the Communists came to power in Kerala. This was in our reading the only occasion when literacy and basic education became a real radical demand. But this for different reasons do not seem to have remained radical for too long. From the 1970s onwards the whole development experience of Kerala nurtured by demand from below seems to have undergone a total change. There was no more pan-Kerala people's demands .In its place governments after governments tried to create an aura of people's demands by framing programmes with community/people's participation. Starting with the one lakh housing scheme, distribution of Pattayam with peoples participation ,building of Thaneermukhom Bund ,mass sterilization camps in Eranakulam District, it was followed by widening the Public distribution system through the Maveli stores, group farming in paddy agriculture, and later on with village level resource mapping and TLC. The ultimate programme among this category was the Peoples Planning Campaign[PPC].The later such programmes aimed at well meaning reform with people's participation.But never did they assume the radical social change-orientation that literacy and basic education had in the wake of land reforms in the late 1950s and 1960s.The scaling down of the demands were clear even in movements associated with the TLC itself .ATHREYA and CHUNKATH [1996] have said that 'the one posssible entry point for doctrinal considerations" in TLC was social awareness which itself "has been conceived of in a sufficiently eclectic and broad-based manner so as to exclude any doctrinal staightjacketing."With such divorcing of any social-change oriented programmes in literacy, when the TLC itself in later phases got slowed down there was no real criticism of that. Eventually in 1997-9 when Kerala society had to confront the enormity of once again activating volunteers to keep up the alphabetization campaign the newly created Kerala State Literacy Mission {KSLM] turned its focus towards Continuing Education Programme.It was described by the KSLM as a "form of institutionalized social service''. Though it was admitted "that though none can claim to have a thorough knowledge of all things" it was claimed by the KSLM that" at least a general awareness of all branches of knowledge including information technology (which) is very essential in the 21st century can be disseminated by CE.[KSLM,2000]In other words Kerala's alphabetization and basic education programme which were radicalized in the social context raised in early 20th century by the combined impact of the Socio-religious Reform Movement, National Movement and the Socialist/Communist movements has now got thoroughly non-radicalized with hardly any social change orientation.This stands in contrast with suggestions made by MAJUMDAR[1991]that if a nation is to prepare itself to play a major role in the developing technological society it should aim for total literacy .Then only the right kind of choices can be made from the largest possible base to be transmitted with necessary skills and knowledge. To do that in Kerala the marginalized communities of Adivasis, traditional Fisherfolk and Dalits along with women should be properly alphabetized. For that their social status should be also changed. For that an alphabetization and basic education programme with socially transformative orientation and which effectively respond to residual illiteracy may be necessary. Otherwise what this study confirms is that literacy becomes effectively social change oriented only in a favorable social context as early modern West has shown and which is confirmed by the experience of Kerala.

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PAPER 39

A PARADIGM SHIFT IN CONTINUING EDUCATION

Dr. B. Vijayakumar
Director, Centre for Adult Continuing Education and Extension
University of Kerala, Thiruvananthapuram-33

Education is an essential instrument for facing up with success to the challenges posed by the modern world. Higher education is an unavoidable element for social development, production, economic growth, strengthening the cultural identity, maintaining social coherence, continuing the struggle against poverty and the promotion of the culture and peace. Higher education institutions have a key role to play not only as centre of, but also as incubators of cultural diversity, multi racial harmony and understanding. Hence universities are expected to perform an important role in promoting social change. Universities need to facilitate the development of capabilities of the community for the overall development of the nation and help people to improve the quality of their lives. In this context, education is viewed as a life long process and not a terminal point at the stage of acquiring a degree or diploma. Social development of people needs organic linkages between education and society.

Teaching, Research, Extension and field outreach are the three major functions of the higher education system. The University Grants Commission (UGC) views all the three equal in status. Continuing Education is the major vehicle to carry out the campus to community programmes. Universally all countries propagate the motto 'Education for all' and 'Life long education'. Accordingly, it is essential to implement the idea 'anywhere education and anytime education and earn while you learn. The educational process as a whole should become fully flexible without affecting the basic formal structure.

Continuing Education in 21st century is visualised as the 'further education of the educated'. In India, very often continuing education is clubbed with literacy. Actually continuous learning as applied in literacy programme is misinterpreted as continuing education. According to UGC "Continuing Education programme should be targeted towards those who had the benefit of university education but need to return, either for updating knowledge or skills or acquiring new skills. These could include groups/participants from industry and services. These courses could be short-term or offered as a certificate/diploma courses. They could be for those already in service or for the unemployed to improve their employability. This is going to be a major activity of the universities necessitated by the changes taking place in our economy".

Universities and Colleges have been primarily functioning as centres for generation and transmission of knowledge. The society is growing very fast. Effect of globalization and localization is seen everywhere. In order to meet the fast changing needs of the society, even educated persons need to come back to the university for courses which would prepare them for the world of work. At the other end of the spectrum, there are large masses of people who are deprived of any tangible benefits of the educational system.

Our educational system and its human resource development activities need to focus on relevant programmes for the total population related to the socio-economic development of the country. This will help linking of higher education with the development process. This process will confirm the UGC policy of extension and field outreach as the third dimension of higher education. This calls for a new approach through need based programmes. These programmes should be flexible and catering to a large number of people with diverse needs. The universities must maintain close relations with panchayats at all levels, as most of the developmental schemes are being implemented by panchayats.

According to UNESCO "Higher Education institutions must be able to offer corresponding courses in Continuing Education and in alliance with employers and other social partners, so as to ensure and they are widely available and contribute to a coherent system of higher education. Thus it is essential to define links in the overall education chain and the relations between them, so that individuals can confidently manage them learning at what ever level." According to Delor's Commission report, "continuing education that is really in harmony with the needs of modern societies can no longer be defined in relation to a particular time of life (adult education as opposed to the education of the young, fort instance) or to too specific a purpose (vocational as opposed to general). The time to learn is now the whole lifetime, and each field of knowledge spreads into and enriches the others. Advances in Science and Technology and the transformation of industrial process to make the people more competitive are rapidly making the learning and know how that people have acquired in their initial education obsolete and call for the development of continuing vocational education. This continuing education is in large measure a response to an economic demand. It provides people with opportunities for updating their knowledge and improving their earning power. Students shall be offered a choice of educational pathways so as to cater for diversity of their talents and there should be a greater emphasis on guidance, with opportunities for remedial teaching or changes of direction. The Delor's Commission makes a strong plea for the development of 'sand wich' courses, alternating study with work'. "According to UGC X plan guidelines on Adult and Continuing Education, the CACEE should design and develop curriculum framework and learning materials of various types for continuing education programmes and conduct certificate courses.

The UGC has established Adult, Continuing Education and Extension centres in nearly 120 universities and they are expected to follow UGC guidelines and develop programmes for the benefit of students and community. Accordingly the major role and functions are:

Acting as a focal agency in the university system.

Serving as 'Technical Resource Centre' for university's community activities.

Assessing the needs of the university/ of the community.

Developing curriculum and multidisciplinary programmes involving faculty and student from various disciplines.

Stimulating other departments of the university to undertake similar activities with respect to their discipline for continuing education of graduates, extension in education and field outreach.

Teaching programmes/courses in Adult and Continuing education.

Conducting need based continuing education courses not undertaken by other departments of the university.

Undertaking action research in Adult and Continuing Education.

Conducting Refreshers Courses.

Collaborating and networking with Government departments and other agencies.

The Delor's Commission clearly states about universities that "as establishments offering occupational qualifications, combining high level knowledge and skills, with courses and content continually tailored to the needs of the economy". The IX plan period was ever and it is essential on the part of the UGC to carryout a study to find out how many universities effectively followed the guidelines for implementing the programmes.

Kerala is a totally literate State and the Govt. is concentrating on Adult and Continuous learning programmes through State Literacy Mission Authority (SLMA). The CACEE is also collaborating with SLMA to implement their programmes. As far as the university level programmes are concerned, the focus is on continuing education, extension and field outreach activities. The CACEE designed need based continuing education programmes for the benefit of students and community and implemented through colleges by way of establishing continuing education units under the supervision of a lecturer designated as programme co-ordinator. Continuing Education hither to practiced and has been practicing currently requires a paradigm shift in tune with the pulse of the hour. It is against this backdrop that the CACEE planned to organise some skill developing, skill acquiring, self-reliant and self-financing courses to the youth, which could fully equip them to face life with confidence and perfect life skills.

These Continuing Education programmes are being implemented by utilizing the infrastructural facilities available in the college. The programme can be completed with in the prescribed hours spread over to months (max: 6 months). Normally the programmes are organised out of college hours, free periods, holidays and time convenient to the Resource Persons and learners. The RP's are drawn either from the college or from the locality.

NEED AND RELEVANCE

Educated unemployment is alarmingly increasing in Kerala. Both the public and private sectors are inadequate to accommodate/place the educated youth in Kerala. The new globalised world order offers opportunities and demands skilled competent manpower. But we have meagre infrastructure and programmes for skill development, acquisition/provision of new skills and HRD. Wider avenues for self-employment and placement are in the offering of which the educated youth in Kerala are unaware.

OBJECTIVES OF THE PROGRAMMES

1. To extend Continuing Education in higher education and also to local level planning with special reference to 'Samata groups' / SHGs.
2. To provide skills for Income Generating Programme and life skills to educated unemployed youth.
3. To provide opportunities to university / college teachers to participate in extension / field outreach, the third dimension of higher education.
4. To facilitate extension of the knowledge generated in higher education to community.
5. To integrate community based social service into the higher education curricula.
6. To develop a knowledge base in the field through research and innovations.
7. To conduct certificate / Diploma / Degree / P.G.Degree programmes through the Continuing Education Units as directed by the university, for students and community.

HOW TO START A CONTINUING EDUCATION UNIT (CEU)?

All affiliated colleges of the University are expected to start a Continuing Education Unit (CEU), if they are willing to provide the infrastructural facilities for organizing various Continuing Education Courses for the benefit of the students and public during out of college hours/holidays/vacation/or convenient time fixed by the organizers.

Initially, the college has to constitute an Advisory Committee with the following members. The Principal will be the Chairperson of the committee and a socially committed teacher nominated by the Principal will be the Programme Co-ordinator. [The programme co-ordinator will be the convenor].

CONSTITUTION OF THE ADVISORY COMMITTEE

1.	Principal	-	Chairperson
2.	Programme co-ordinator	-	Convenor
3.	NSS Programme Officer	-	Member
4.	One representative of teachers (elected)	-	Member
5.	One representative of teacher (nominated by principal)	-	Member
6.	Union Chair Person	-	Member
7.	President of PTA/Nominee of PTA	-	Member
8.	Local Village Panchayat President or Chairperson of standing committee on education	-	Member
9.	An elected lady representative from students	-	Member
10.	One representative from CACEE	-	Member

The chairperson has the freedom to invite experts or advisors as "special invitees" to discuss about various programmes.

The curriculum, syllabus, scheme of examination and course materials are developed by CACEE. The examination will be conducted by CACEE and the certificates are issued by the university.

COURSES OFFERED

1.	Computer and Internet (Literacy) programme.	2.	Office-Automation
3.	Computerised Accounting	4.	Functional Hindi
5.	Interior decoration	6.	News reading and comparing (Media) - Jyothi
7.	Floriculture	8.	Fashion designing & embroidery
9.	Functional English / Applied English / Spoken English and Public Speaking		
10.	Personality development	11.	Family life education
12.	Home management	13.	Early childhood care and management
14.	T.V Programme Anchoring	15.	Functional Arabic
16.	Short Course for the preparation of Tests (PSC, UPSC, Staff Selection Commission etc..)		
17.	Short courses for competitive entrance examinations viz IIT, IIM		
18.	Advertising and Salesmanship	19.	Computer Hardware maintenance
20.	Certificate in Pre-primary Eduction	21.	Certificate in Extension and Social Work
22.	Certificate in Film and Television Acting.		

PAPER 40

SOME PROBLEMS AND SOLUTIONS TO LIFELONG LEARNING

Jaya Mary Louis
Lecturer, School of Pedagogical Sciences
Mahatma Gandhi University, Priyadarsini Hills P. O., Kottayam, Kerala, India

It's never too late to learn!

INTRODUCTION

Learning does not just mean studying for qualifications or for improving job opportunities. It can cover a whole range of mind expanding and physical opportunities. Learning can develop new, update old, or build on current skills. It is to be recognized that learning takes place in a broad range of settings across the whole life span, and with a variety of aims.

The educational debates of the twenty-first century have shifted their focus from educational provisions & teaching styles to how individuals learn how to learn, how they learn to manage their own learning, & how they learn to transfer learning from one setting to another. The demand is high for individuals who are well equipped as lifelong learners. Many individuals identify this learning potential only when, as adults, they face situations where they are motivated to learn in ways which are different from those experienced within formal school education. Active experiential learning is a powerful type of learning, especially when it is facilitated by individuals who know how to promote, encourage and coach those engaged in it. This paper explores some crucial elements involved in the effective promotion of lifelong learning.

DEFINING LIFELONG LEARNING

Lifelong learning may be defined as all learning activity undertaken throughout life, with the aim of improving knowledge, skills & competence, within a personal, civic, social and/or employment-related perspective.Learning transfer is the ability to apply the benefits of learning experiences to a variety of different contexts. It has been defined as 'the benefit obtained from having had previous training or experience in acquiring a new skill or in adapting to a new situation' (Annette & Sparrow: 1985). Therefore, transfer 'should not be thought of as an event, which may or may not occur, but as a continuation of the learning process – a link in the chain between previous & future learning' (Tolley & Murphy: 1998).

NEED FOR LIFELONG LEARNERS

Our rapidly changing society demands some very specific lifelong learning skills. There is now a need for lifelong learners who are self-organised, know how to learn, are competent to an appropriate level in the key skills of communication, IT and application of numbers and have the motivation to go on learning in both employment and in other contexts.

VARIABLES THAT INFLUENCE LEARNING

A range of psycho-social variables influence learning, viz.,

Cognitive abilities. Currently, the old concept of general intelligence has given way to the much more authentic idea of specific multiple intelligences.

Complexities of individual learning styles. As there is no ideal learning context for everyone, a diversity of opportunities and strategies for encouraging learners with different learning styles is essential.

Motivation, viz., extrinsic and intrinsic motivation.

Personal data, viz., age, gender, prior experiences in school and life, socio economic status, and the like.

Expectations, aspirations and confidence. A positive frame of mind influences learning.

OBJECTIVES OF LIFELONG LEARNING

The key objectives of lifelong learning should be

To empower citizens to meet the challenges of the knowledge-based society.

To acquire and update all kinds of abilities, interests, knowledge and qualifications from the pre-school years to post-retirement.

To value all forms of learning, including formal, non-formal and informal learning.

To provide second chances to update basic skills and also to offer learning opportunities at more advanced levels.

HIGHLIGHTS OF LIFELONG LEARNING

Our fastest growing age group – the over 50s – stand to gain from learning in later life, whether for work or just for fun. Lifelong learning can, in future, be envisioned as a boost for society as a whole. Communities can only benefit from an increasingly active, engaged older population that is encouraged and equipped to use its vast fund of experience. The highlights of lifelong learning are:

it improves self-confidence

it raises self-esteem

it is very satisfying

it opens doors to community activity, voluntary work, self-employment and involvement in local issues

it increases enjoyment of life

it enables to make new social contacts

it evaluates the learners' potential for the future and enables them to gain the skills needed to fulfil that potential

it abolishes boredom

it transforms life with new found knowledge and freedom

it discovers new avenues by crossing borders to new areas

it serves as a window to the world and helps people with disabilities improve their accessibility

PROBLEMS ENCOUNTERED IN LIFELONG LEARNING

Life is one long challenge. It is through the challenges of life that learning occurs and age should not be a barrier. Listed below are some problems encountered in lifelong learning.

Some older people bring passive or negative associations to the idea of 'learning'.

Those who have missed out on key elements of schooling are acutely self-conscious about what they perceive as their educational 'inadequacy'.

School dropouts may have got by with basic literacy and numeracy skills. This may present a barrier to accessing and successfully undertaking further learning.

Many people associate the prospect of learning with unpleasant memories of school days and exam dread.

A wariness of Information and Communications Technology (ICT) is also commonly seen.

To several potential learners, the courses offered may not be affordable.

Learning sessions may be at inconvenient times, especially for the women folk.

To people with restricted mobility, lack of accessibility to the location is a deterrent factor.

Unsuitable physical conditions/settings/room layout for the hard of hearing and/or those with poorer eyesight.

Inability to communicate freely with others and/or the ill-suited tutoring style is another deterrent.

Non-availability of support and supplementary materials at the appropriate level matching the user's level of literacy.

HOW TO OVERCOME THESE PROBLEMS?

Much of the policy rhetoric about lifelong learning has stressed the critical role it plays in enhancing economic competitiveness. Besides wider social benefits accruing from lifelong learning, it helps change the lives of individuals. The following solutions are suggested to overcome the problems.

Sensitivity to relevant issues while planning and advertising courses will help to draw in the over-50s.

Positive and supportive attitude towards learning in later life may have to be fostered.

Analyse and satisfy the requirements of the older learners.

Find out the potential of opportunities existing in the community and design alternative courses which will be more attractive than formal ones.

Sharing resources and linking provisions with other agencies will prove beneficial for one and all.

Celebrating the achievements of older learners and sharing their ideas widely may enhance self-confidence.

A mapping exercise can help uncover, analyse and publicise the opportunities/activities available locally, which could result in better use of resources and opportunities to access new resources.

An exchange of ideas, dialogues and partnerships between service providers and older people's forums is a welcome dimension.

CONCLUSION

Learning does not start & end with school. Lifelong learning has a vital contribution to make to the regeneration of life, family, society and the global village at large, besides making it more prosperous. Thus it can help develop communities and support families and individuals throughout their lives.

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PAPER 41

CHALLENGE FOR THE DECADE(2001 – 2010) : LIFELONG LEARNING AND CONTINUING EDUCATION IN THE INDIAN PERSPECTIVE

M.U. Alam
Project Officer
Centre for Adult & Continuing Education
University of North Bengal

We have entered the 21st Century with lots of achievement to our credit, but still there are several grey areas which need our attention during the first decade of the new millennium. The first and foremost of them is *Education for All* and *Lifelong Learning*. Both quantitative expansion and qualitative improvement of *Education for All* and Lifelong Learning seem to be the most important challenge for the decade 2001 – 2010. At the same time, Continuing Education becomes a necessary tool in all situation and all prevailing circumstances. The terminal concept of education has to yield place to Lifelong Learning. In the first

decade of the new millennium, Adult and Continuing Education as part of Lifelong Learning have a very important role to play. Before, discussion in support of this point, it is essential to mention here the meaning of Lifelong Learning and Continuing Education in the global context.

Defining Lifelong Learning Dave (1976) states that it embraces the whole way of life in its totality. It involves a transformation of both man and society. Also, Lifelong Learning creates a *education-centred society*, which rests on humanistic values and is connected with the spirit of humanity, and seeks to a truly human civilization.According to Darkenwald and Marriam (1982) – Lifelong Learning as an overall scheme aimed at both restructuring the existing education system and developing the entire learning potential outside the education system. Similarly, Knapper and Cropely (1985) defined Lifelong Learning as a set of organizational and procedural guidelines throughout life.Oyedeji (1990) emphasized that Lifelong Learning is conceived, developed and practised as learning that goes on all the time from cradle to grave.

From the above definitions it can be assumed that the idea of Lifelong Learning emanated from the fact that life itself is full of changes, there is a need to move with the times so that the knowledge and skills acquired do not become obsolete. So, Lifelong Learning begins from womb and ends in tomb.

Defining Continuing Education, Thakur (1984) stressed that the concept of Continuing Education is fundamentally based on the notion of educability that can be explicated as the desire, as well as the means to learn to keep on learning. It also implies that the learners have had some contact with the school system and are striving to build into the knowledge, skills and ideas already acquired.Tahir (1994) postulates that Continuing Education is that subset of Adult Education in which the needs and aspirations of individuals with educational activities are met for full development of their potentialities and for socio-economic and political development of their nation. Similarly, Kazeon (1999) affirms that education on a continuous basis is justified today on the basis of philosophical, social, economic and cultural arguments. Philosophically, it is supported on the premise that education is inherently good and one of the most important basic rights of man. On the other hand, it is concerned with enhancing the quality of human life through rational accommodation between persons and a changing world. It matures and changes as various sectors of man's world change. Thus, as his role changes, his knowledge, relationships and actions must change.

II

Literacy is a critical input and foundation of Lifelong Learning. Several steps have been taken in the direction of advancing towards *Education for All*. It is time to review where we are and what would be the challenges before us during the first decade of the new millennium to promote Lifelong Learning and Continuing Education in the context of our country.

The Census Report of India 2001 has designated the period 1991 – 2001 as the *Decade of Literacy* mainly due to the significant increase in literacy rates as compared to previous decades. The literacy rates increased from 52.21 per cent to 65.38 per cent during the period 1991 to 2001. For the first time since independence, there was a remarkable decline in the number of illiterates by 31.9 million and the increase in the number of literates by 207.44 million. Besides, there was a significant increase of 14.87 per cent point in the case of female literacy as against 11.72 per cent in males.

Another striking feature of the last decade is the tremendous expansion of Adult Education programmes and Institutional infrastructure in the country. Out of the total 598 districts of the country, 574 districts have been covered under Total Literacy Campaigns (TLCs). Of these districts, 160 are under TLC, 302 under Post-literacy and 116 under Continuing Education Programmes. Adult literacy programmes to-day constitute, an integral part of the strategy of Human Resource Development as well as the overall development of the country.

India has the largest educational network in the World. There are 59 million Primary Schools, 17 million Upper Primary Schools, 65,000 Secondary Schools, 7153 Colleges, 167 Universities including 28 Agricultural Universities, 36 deemed to be Universities, 5 IITs and about 28 million Non-formal Education centres in India. The system caters to an enrolment of 150 million children in the age group 6 to 14 years. 94 per cent of Indian rural population is served by a primary school within a radius of one Kilometer. The largest number of School Teachers more than 3 million in the world are in India. The total enrolment in the Universities is 6 million. India produces largest number of graduates in the World. Indian achievement in the World of Science, Technology, Atomic Energy and Space Research has been magnificent.

On the other hand, India has also the highest number of illiterates in the World. While our literacy rate is increasing over time, the number of illiterates are also increasing. The global population of non-literates is around 900 million. One-third of them reside in India. Although, Adult Education has been receiving attention right from the First Five Year Plan in 1952. So, enormous is the problem that it cannot be solved merely by a rapid expansion of formal schooling facilities or enrolment drives. Universalization of Elementary Education and the campaign approach to adult literacy will be required to fulfill the parameters of *Education for All* from Indian point of view is, thus, the main challenges before us to be achieved during the first decade of the new millennium.

Facilities for Early Childhood Care and Development have expanded to a certain extent but in rural areas, particularly, the economically and socially disadvantaged groups are still out of reach of these facilities. The challenge of the first decade of the new millennium will be to provide educational facilities to all educationally backward areas, to all girls and other weaker sections of the society including Scheduled Castes and Scheduled Tribes.

Universal retention of children in schools is another important area of our concern. School drop-outs are forming about one-third of the total illiterates. At least the *Minimum Level of Learning* prescribed for primary stage will need to be achieved by all children. The Government of India has taken a decision to merge the Universal Elementary Education Programmes in the country in a single Mission Mode, *Sarva Shiksha Abhiyan (SSA)* at the district level from the Tenth Five Year Plan. This mission, like Total Literacy Campaign Mission will now ensure quantitative and qualitative improvement of Elementary Education. Achieving the goals of *Sarva Shiksha Abhiyan* during the first decade of the new millennium is also a challenge before us.

Eradication of illiteracy is another challenge which is to be met. Literacy rate of the country has increased but, in the years to come, we have to pay special attention to those states which have lagged behind. While 22 States/UTs are above the national average, there are 13 States/ UTs viz. Bihar (47.53%), Jharkhand (54.13%), Jammu & Kashmir (54,46%), Arunachal Pradesh (54.74%), Uttar Pradesh (57.36%), Dadra & Nagar Haveli (60.03%), Rajasthan (61.03%), Andhra Pradesh (61.11%), Meghalaya (63.31%), Orissa (63.61%), Madhya Pradesh (64.11%), Assam (64.28%) and Chattisgarh (65.18%) which are lagging behind. While special area specific strategies need to be developed to tackle the problem of literacy in these 13 States/UTs, we have to initiate strong Continuing Education programmes in other States/ UTs, so that India can promote Lifelong Learning and achieve the goal of *Education for All*. Population explosion and the absence of Universal Elementary Education or even Universal Primary Education are primarily responsible for our largest number of illiterates. Reduction of population growth, Universalization of Elementary Education and improvement in Adult Education/ Literacy programmes will bear fruit to raise the level of literacy around 80 to 85 per cent in the first decade of the new millennium.

Female literacy contributes significantly to fertility decline. Demographic data show that only 34 per cent of illiterate women use any family planning method at all, whereas women who have attended primary school and not even completed primary education, 52 per cent have used family planning methods of some type or other. According to one estimate, for every 10 per cent increase in female literacy, the fertility rate will be reduced by 0.45. Thus, to control population growth, two things are necessary. One, family planning knowledge and tools are to be made available to women so that they can restrict their fertility to the desired level. Two, campaigns for female literacy are to be intensified.

The National Policy on Education 1986 provided that education will be used as an agent of change in the status of women. It also provided that removal of women's illiteracy and obstacles inhibiting their access to and retention in elementary education will receive overriding priority. Despite some encouraging trends in the past of reducing the gap, there is still a large gender disparity in literacy. This is a challenge before us to create an enabling environment where women can freely exercise their rights both within and outside home as equal partner of men. We will have to ensure easy and equal access to education for women and girls, particularly in rural areas and educationally backward states.

Mahatma Gandhi said, " Mere literacy is not the end of education nor even the beginning". It is a basic step towards Adult Education, and cannot be regarded adequate unless it enables the learners self-reliant to meet up his day-to-day needs. Post-literacy and Continuing Education programmes have to emphasize on achievement of self-reliant level of literacy and the teaching / learning material have to be developed in such a manner that they meet their needs and aspirations. Contents and process of education have to be in harmony with people's culture and their living and working conditions. Use of participatory methods in learning will lead to confidence building in the learners which is essential for their participation in social and national development activities. In the first decade of the new millennium efforts need to be made to ensure that comprehensive opportunities for Lifelong Learning are available to all adults throughout the country. These will include different types of Continuing Education programmes of our country for different people developed on the basis of felt needs of the target group. Equivalency programmes outside the formal system of education, Income Generating Programmes, Quality of Life Improvement programmes and Individual Interest Promotion programmes are the Continuing Education progremmes of our country.

We in India have been mainly struggling with the removal of illiteracy. But, the concept of Adult Education presents a challenge to existing practices, because it calls for effective networking within the formal and non-formal systems and for innovation, more creativity and flexibility. The ultimate goal is creation of learning society committed to social justice and general well being. Thus, Adult Education and Lifelong Learning acquire a new meaning in the new millennium. This is a big challenge to be met in the Indian context.

Mass Media including television and radio, computers and satellites will revolutionize the system of expanded role of Adult and Continuing Education. Adult learners can be reached through modern means of communication in their homes, at their work places and in the community. Distance Education will provide an opportunity to take education to the remotest area of the country. The benefit of globalization in the field of Continuing Education and Lifelong Learning can also be achieved through the mass communication systems. This is a part of the agenda of the new millennium, the initiatives for which should be taken at the beginning.

III

Environmental Education for Sustainable Development and human rights, Workers Education for occupational health and safety, Migrants Education, Indigenous Education and Education of the older people are also parts of Adult and Continuing Education. In the first decade of the new millennium we hope to achieve or take active part to achieve the goals of the Hyderabad Statement on Adult and Lifelong Learning – "Lifelong Learning, leading to creation of learning society and learning community, offering all the opportunities to participate in and contribute to learning according to the needs and potential of the learners,

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provides an over arching vision of *Education for All*. This comprehensive vision of Lifelong Learning is necessary to empower people, expand their capacities and choices in life and enable individuals and societies to cope with the new challenges of the 21st century." With a view to creating an educationally, socially, economically and culturally developed India, improvement of Continuing Education and Lifelong Learning is the main challenge before us to be achieved during the present decade of the new millennium.

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PAPER 42

LEARNING PROCESS AND STYLES FOR HUMAN DEVELOPMENT (BEST PRACTICES IN LEARNING)

Dr. Grace Annie Mathews
Principal
Peet Memorial Training College
Mavelikara – 690 101
Kerala, India

Learning is the development of new knowledge, skills and attitudes as an individual interacts with information and the environment. Learning is a continuous process and takes place all the time. Effective learning depends on the environment, interest and need of the learner, the inspiration and motivation given by the teacher, the infrastructure facilities of the institution and the instructional media.

We learn things just walking down the street, watching T.V., conversing with other people or just observing what goes on around us. This type of incidental learning or informal learning is not our major interests as educational professionals. We are more concerned primarily with the learning that takes place in response to our instructional efforts. This instruction - learning process involves the selection, arrangement and delivery of information in an appropriate environment and the way the learner interacts with the environment.

For effective learning, different types of instructional method and media have to be used by the teachers and learners. Methods are the procedures of instruction, that are selected to help learners achieve the objectives or to internalize the content. Media are carriers of information between a source and receiver.

General categories of methods are presentation demonstration, discussion, drill and practice, tutorial, co-operative learning, gaming, simulation, discovery and problem solving. In the presentation method, the source tells, dramatizes or disseminates information to learners. It is a one way communication by the source, which may be a text-book, an audiotape, a videotape, a film, an instructor etc. In Demonstration, the learner views a real or life like example of the skill to be learned. Discussion involves the exchange of ideas and feelings among learners. In Drill and Practice, the learner as led through a series of practice and exercises, designed to increase fluency in new skill or to refresh an existing one. In Tutorial, a tutor, in the form of a person, computer or special printer materials, presents the content poses a question or problem, requests a learner response, analyses the response, supplies appropriate feedbacks and provides until the learner demonstrates, a pre-determined level of competency .

By forming co-operative learning groups, students can learn not only by discussing texts and viewing media, but also by producing media. The teacher should be a working partner with the students in such learning situations. Through this co-operative learning procedure, four levels of co-operative skills can be developed. They are (1) Forming skills such as using soft voices, making eye contacts, respecting all opinions etc. (2) Functioning skills such as group management clarifying, sharing feelings etc. (3) Formulating skills such as skill for critical thinking, seeking accuracy, reasoning power etc. and D(4) Formenting skills such as criticizing ideas, not people, integrating various ideas into a new perspective probing question that lead to deeper understanding etc.

Gaming provides a playful environment in which the learners follow prescribed rules as they strive to attain a challenging goal. It is a highly motivating technique, especially for tedious and repetitive content.Simulation involves the learner confronting a scaled down version of a real life situation. It always helps realistic practice without the expense or risks. Interpersonal skills and laboratory equipments in the physical sciences are popular subjects for simulation.

The Discovery method used an inductive or inquiry approach to learning; it presents problems to be solved through trial and error. The problem solving involves, placing students in the active role of being confronted with an ill structures problem, situated in the real world. Learners take more responsibility for their learning as they are placed they are placed in the role of some one facing a real-world problem.

USE OF MEDIA AND LEARNING

Media can serve many roles in learning. Since the beginning of the 21st Century teachers are using various types of audio and visual aids for effective teaching. The teacher is no longer limited to the confines of the classroom. Through the media center and computer networks such as Internet, the world becomes each student's classroom. If instructional media are to be used effectively, there must be a match between the characteristics of the learner and the content of the lesson's methods, media and materials. For effective learning, the general characteristics, specific competencies and learning styles of learners are to be analysed. General characteristics include age, grade level, position, and cultural and socio-economic factors. Specific entry competencies refer to knowledge and skills that the learners either possess or lack; "The learning style refers to the spectrum of psychological traits that affect how we perceive and respond to different stimuli such as anxiety, aptitude, visual or auditory preference". Gardner (1993) identified seven aspects of intelligence. (1) Verbal (linguistic) (2) Logical (mathematical/scientific) (3) Visual/Special, (4) Musical/rhythmic, (5) Bodily/kinesthetic (dancing, athletics) (6) Interpersonal (ability to understand other people) and (7) Intra-personal (ability to understand one self). Any of these can be developed through instruction learning process.

Another step for using instructional media is to state the objectives of instruction. Ie what learning outcome is each learner expected to achieve and what new capability should the learner posses at the completion of instruction. An objective may be classified according four types of learning namely cognitive skills, affective skills, psychomotor skills and interpersonal skills. In the cognitive domain, learning involves the development of intellectual capabilities such as reasoning and critical thinking. The affective domain involves feelings and values. In the psychomotor domain learning involves athletic, manual and other such physical skills. Learning in the interpersonal domain involves interaction among people. Inter-personal skills are people-centered skills which include team work, counseling techniques, administrative skills and discussion. Objectives are not intended to limit what a student learns, but to provide a minimum level of expected achievement. For effective learning, the methods, media and materials are to be selected systematically. For utilizing the media and materials, the following five "ps" are to be applied. These are (1) Preview of the material, (2) Preparation of the material, (3) Preparation of the environment, (4) Preparation of the learners and (5) Provision of the learning experiences.

The final component of this learning model is 'evaluation' and 'revision'. Evaluations are made before, during and after instruction. Evaluation is not the end of instruction; but it is the starting point of the next and continuing cycle in the systematic model for effective learning. The ultimate question in the learning process is whether the students have learned what they were supposed to learn. This method of assessing achievement depends on the nature of the objectives. The final step in this instructional learning cycle is revision. If the evaluation data indicate shortcomings in any of these areas, now is the time to go

back to the faulty part of the plan and revise it. This will surely help one to improve the quality of learning. These best practices in learning contributes to the personally development of the learner.

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PAPER 43

PROBLEMS OF LEARNING, LIFELONG LEARNING HUMAN DEVELOPMENT, LIFELONG DEVELOPMENT, SUSTAINABLE DEVELOPMENT ETC. AND SOLUTIONS TO THESE PROBLEMS

Dr. S. Karuppaiyan
Sr. Project Officer / Lecturer, Centre for Adult Continuing Education and Extension, Bharathidasan University, Trichirappalli, TamilNadu, India.

INTRODUCTION

The idea of lifelong learning emanated from the fact that every citizen needs to adjust to the environment in which he or she finds himself / herself. This requires learning in which the citizen participates throughout his / her life to enable himself or herself to keep abreast with technological changes. Since human life itself is full of changes, there is a need to move with the times so that the knowledge and skills acquired do not become obsolete. So lifelong learning begins from the cradle and ends in grave. Oyedeji (1990:261) emphasised that lifelong learning is conceived, developed and practiced as learning that goes on all the time from cradle to grave. World Education Forum met in Dakar, April 2000 on Education for All, All For Education and released a frame Work Action with the emphasis on "Education is a fundamental right of every person; a key to other human rights; the heart of all development; the essential prerequisite for equity, diversity and lasting peace". Similarly considering the significance of learning the Right to Education, World Education Report (2000) of UNESCO insisted that "Both 'lifelong education' and 'lifelong learning' have come to represent in different ways the expectations that societies now have of education and of the scope that should be provided for every individual to develop his or her potential".

Education is a necessary condition for development. Development is the goal of all civilized societies. "Development is for man, by man and of man" (Julius Nyerere). The purpose of development is liberation of Man. The same is true of education. Education provides the instruments for liberation from ignorance and oppression. Education is a very important input in human resource development. Human development is development of the people for the people by the people. Development of the people means investing in human capabilities, whether in education or health or skills, so that they can work productively and creatively. Development for the people means ensuring that the economic growth they generate is distributed widely and fairly. Development by the people – giving everyone a chance to participate (UNDP, 1993 : 3). Development sans literacy is unsustainable. So literacy, conceived broadly as the basic knowledge and skills needed by all in a rapidly changing world, is a fundamental human right. In every society, literacy is a necessary skill in itself and one of the foundations of other life skills. There are millions, the majority of whom are women, who lack opportunities to learn or who have insufficient skills to he able to assert this right. The challenge is to enable them to do so. This will imply the creation of preconditions for learning through awareness – raising and empowerment. Literacy is also a catalyst for participation in social, cultural, political and economic activities, and for learning throughout life. Literacy is a critical input and foundation of lifelong learning. Life long learning, leading to creation of learning society and learning community, offering all the opportunities to participate in and contribute to learning according to the needs and potential of the learners, provides an overarching vision of education for all.

PROBLEMS OF LEARNING, LIFELONG LEARNING

The world has achieved a level of economic prosperity that was unimaginable just one hundred years ago. And yet many people in poor countries still lack the essentials of life. In 2000, an estimated 113 million children worldwide between the ages of 6 and 11 did not attend school. Human capital – education and skill – is a critical weapon in the war against poverty.

It is heartening to note that with the coming of Total Literacy Campaigns through National Literacy Mission in India till now 401 districts have been covered and 166 districts have been covered under Post – Literacy Campaigns. Some 56 million people have been made literate. Out of them, 62 percent are women in which 21 percent belong to Scheduled Castes and 10 percent belong to Scheduled Tribes. Twenty two States and four union territories have been brought under the pale of literacy campaign. It is no denying the fact that the government and non-government organisations by involving greater amount of men, material and money, have taken sincere steps to remove illiteracy from our country. As a result of these efforts mass illiterates have been converted into neo-literates. In sprite of such progress it is disheartening to note that even the districts which had earlier been declared fully literate are slowly lapsing into illiteracy (Times of India Editorial Sept. 30, 1996). It has been observed and cautioned that several participants of the literacy campaigns are literate of fragile nature and they are liable to relapse soon to the illiteracy level. K.S. Pillai, a veteran adult educationist has stated that there is a great danger of all the Neo – Literates turning into Neo-Illiterates. And Aikara an educationist, while acknowledging positive aspects of Total Literacy Campaign, warn against lack of follow-up. Within six months atleast 50 percent of Neo-Literates lapse into illiteracy. A recent study (1996) conducted by S. Karuppaiyan (author of this paper) in Pudukkottai district of Tamilnadu State, India reveals that only 52 percent of the Neo – literates of Total Literacy Campaign have retained literacy after a period of four years.

Under these circumstances and after a detailed analysis of the existing systems the following problems / short comings of the lifelong learning are identified.The motivation of learners still learning continues to be a major problem for lifelong learning Motivation is the major component for self-development which is directly related to the social values and incentives and constraints for acquiring new skills.Socio-economic, cultural and psychological differences / problems affect lifelong learning of the learners in modernization and national development.Curriculum, content of teaching, learning materials and method of teaching of literacy / lifelong learning still continue to be un-attractive and deficient.Available technology systems on lifelong learning are fragmented and limited in its nature and scale.

Non-existence of cooperation and coordination between literacy programmes and other awareness / development programmes about agriculture, health, nutrition, home economics, environment, family planning, co-operatives, hobby, sports, entrepreneurship etc. all these programmes aim, at the same beneficiaries / audiences yet sponsored and implemented by various public and private organisations with little cooperation and coordination.Even though women play a vital role in the development process there are few programmes exclusively for women.Almost non-existence of general education and skill oriented training programmes for out of school youths specially in rural areas.No department / agency as coordinator for developing documents and for maintaining the overview of all programmes / schemes for projecting and catering to future needs.Lack of systematic organisation and proper planning in monitoring and evaluation of all programmes.Lack of adequate transport and other facilities for the staff of the all the programmes.Inadequate number and facilities of pre service and in-service training to the staff of the lifelong learning programmes.Lack of enthusiasm and commitment among the staff which ultimately results in poor encouragement and poor participation of the people / beneficiaries of all the lifelong learning programmes.

POSSIBLE SOLUTIONS TO THE PROBLEMS OF LIFELONG LEARNING

Lifelong learning provides all the opportunities to participate in and contribute to learning according to the needs, aspirations and potential of the learners and gives an overarching vision of education for all.In the context of the changing global economy, and in the new information revolution, imperatives of human development and lifelong development including removal of poverty, promotion of values and the practice of democracy, equality, justice and tolerance and the purpose and content of lifelong learning including formal, non formal and informal modes of learning ranging from basic life-skills and literacy to post-literacy and continuing education all should aim to achieve the goals of equality, human dignity and gender justice, total literacy and to sustain these developments.

The vital factor is not only to impart lifelong learning but also how to retain / sustain learning / literacy acquired so that sustainable development takes place or development becomes a recurring process.In the light of the above considerations the author has suggested the following solutions to the problems of lifelong learning.

Creation of suitable learning environment according to the need and interest of the beneficiaries of lifelong education.

Prevention of relapse into illiteracy.

Provision of facilities and making them available for the neo-literates / beneficiaries for high level retention of literacy.

Ensuring of direct and effective interaction between research, extension and the people / beneficiaries of the programmes.

Developing self-study multi-media kits covering different areas of lifelong learning and for different categories of people.

Making provision for universal access to six years of primary education, the minimum needed for lifelong functional literacy and numeracy.

Organising multi-media campaigns for environment building of lifelong learning.

Developing simple methods and techniques of learning for the beneficiaries of life-long education .

Replacing bureaucratic approach by problem – solving stance / method in such a way that government staff deal with the beneficiaries of the programmes as responsible adults and find ways to make long–term commitments which are necessary to achieve the institutional change in bureaucracies ,which are very elementary to the outcome and also to achieve equitable, self – sustaining improvements in the conditions and capacities of the majority of the beneficiaries of the lifelong education.

The solution to the problems of lifelong learning includes an exclusive section about means and ways to open institutions of higher education to adult learners and universities should be opened to adult learners, men and women, and the outcomes of learning in different contents, normally vocational education, should be recognized. And the services of Universities should be made available to outside groups not only to enrol students to further research in adult education should be undertaken by the adult learners themselves, finally that learning opportunities for men and women should be created by taking into account the specificities of their lives.

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LIFELONG LEARNING AND SOCIAL DEVELOPMENT – AN ALTERNATIVE FOCUS

Dr. K. John Mammen
Development Economist, Thiruvananthapuram, Kerala, India

INTRODUCTION

The Copenhagen Declaration and Programme of Action which is the outcome of The World Summit for Social Development organized under the auspices of the United Nations during March 1995, and World Bank's World Development Report 1998/99 which had its focus-theme 'Knowledge for Development' are the two principal documents that seek to establish linkages between Social Development and Lifelong Learning. Although there are numerous studies and reports on learning and development processes, the conceptual content and character of life-long learning and social development remain inadequately defined with the result that they remain 'loose concepts' – a terminology propounded by Max Black to indicate indefiniteness and inexactness. The Copenhagen Declaration does not define what Social Development is even once! Likewise The World Development Report 1998/99 does not specifically define what Life-long Learning is. The Declaration and the Report repeatedly mention 'Social Development' and 'Life-long Learning' terminologies. In the absence of exact and appropriate definitions of these terminologies, discussions and deliberations on their linkages tend to become misleadingly focused. As it is, perceptions on life-long learning and social development are wide-ranging and contentious.

LIFELONG LEARNING

Although it is universally accepted that learning/education is a life-long process (even by sages and seers of a by-gone age) and although the maxim popularized by the International Commission on Education for the 21st Century (ICE) is that the object of education is 'learning to know, learning to do, learning to live together, and learning to be,' it is not clear as to what constitutes lifelong learning. The moot considerations, –'learning what, learning for what, learning how much, learning for what type of society' – beg credible clarifications. There are many types of societies, – the civic society, the democratic society, the affluent society, the socialist society, the capitalist society, the permissive society, the learning society, the knowledge society, the acquisitive society the consumerist society to mention some. When one deliberates on life-long learning, one has to keep in view society – specificity perforce.

World Development Report 1998/99 puts forth that 'Education is a life-long process' and that besides primary, secondary and higher education as also tertiary education life-long education is important and that as human knowledge continues to grow in size and complexity, to be up-dated at an even faster pace, people the world over need to engage in strengthened and systematic learning throughout their lives. The report puts across that in a society where individuals are committed to life-long learning all people, (including children and grand-parents) engage themselves in a perpetual learning process. This perception in the Report is indeed sweeping, if not Platonic.

Even as regards learning which is credited by the ICE with attributes mentioned already, a team of eminent education and development experts from Africa have asserted that besides the above-stated attributes, 'learning to promote, learning to participate, learning to share, learning to communicate and learning to anticipate,' need be additional attributes. Conceptual insights regarding learning- parameters are not a body of settled conclusions and are fast-changing. One is inclined to hypothesize that learning ought to be society-specific and that the contours of the learning process need necessarily align with societal changes. Any presumption that an ideal civic society is static is unreal. The fact that there will prevail what one may conceive as 'mutual ideological mistrust' among proponents of differing societal typologies and paradigms need to be adequately recognized.

Alternative education/learning paradigms propounded by savants like Gurudev Rabindranath Tagore, Mahatma Gandhi, N.F.S. Grundtwig, Arthur Morgan, and even Paulo Freire have had inadequate acceptance and when tried out have had to undergo substantive metamorphosis and pedagogic deviations. Their paradigms could not stand the test of fast-changing societal contours and epistemological logistics.

IMPACT OF GLOBALISATION

Of late, in an increasingly globalizing world there prevails an unmistakable advocacy on the importance to engage in life-long learning in order to remain competitive and secure sustainable livelihood and better quality of life. With this in view highly developed countries in the West and in the Far East propound their own life-long learning initiatives and promotion programmes even for those who are gainfully employed. Countries which are poor and which are laggards in globalization and fail to innovate appropriate initiatives and programmes tend to become losers. Life–long learning paradigms for poor countries cannot adopt the paradigms of rich countries, prima facie. Contextually, therefore, efforts to promote life-long learning in poor countries adopting fast-track information technologies of rich countries only serve the purpose of creating affluent isles in vast oceans of deprivation and poverty, creating, inadvertently though, substantive social-divide and aggravating socio-economic inequalities. One looks at the mushrooming medical-information transcription service outfits in various urban and semi-urban centres in India to serve the information- transcription needs in rich countries, which are skill-exploitative. Even the World Bank has located its centralized accounting operations in Chennai in Tamil Nadu,India since cost-effective skill-availability is obtained in Chennai! What one witnesses is knowledge/technology imperialism, in a manner of stating. Information technology forays in practice today in poor countries ill-serve the cause of appropriate life-long learning for social development.

LIFE LONG UNLEARNING

When the relevance of life-long learning is deliberated it is also necessary to deliberate on appropriate life-long unlearning. The two processes are not two faces of the same coin. In adopting life-long learning forays, there is an inevitable process of life-long unlearning. However, what is to be unlearnt is a very important consideration. In the name of unlearning, valuable indigenous knowledge, skill and practices, which are time-tested part and parcel of societies which are particularly poor, should be carefully nurtured. Epistemological considerations, which are society-specific and culture-specific, are very important. Un-learning for the sake of unlearning indiscriminately must be obviated. In an era of globalization life-long learning and life-long unlearning processes warrant close scrutiny. It merits mention that Prof. Stephen Marglin has initiated some basic research in this regard even before the current wave of globalization commenced.

WHAT IS SOCIAL? WHAT IS HUMAN?

Social Development, as a terminology, is also conceptually loose! The term 'social' is not definitive and there are perceptions thereon which are even contradictory. The Department of Sociology of Lancaster University, U.K. has recently carried out extensive research in this regard addressing the issue "What is Social?" and has laid bare very many inconsistent considerations. Quite many consider Social Development and Human Development, synonymous. Be it borne in mind that perceptions on development too, are wide-ranging. Human Development connotes development and betterment of the quality of life of human beings, which are dependent on literacy and education, opportunity for acquisition of knowledge and skills, sanitation, housing, health and longevity and gender justice. Prof. Amartya Sen considers Development as Freedom. Social Development ought to confine its ambit to social and considerations like social institutions social barriers social exclusion, social tension social integration, social fragmentation and disintegration, communitarianism, social divide, nuclear, joint and extended families etc.

SOCIAL CAPITAL

In the evolution of Developmental Thinking during the latter half of the 20th century, in regard to the capital requisites for development the emphasis has shifted sequentially from Physical Capital, Human Capital and Knowledge Capital to Social Capital. By now agencies of the United Nations and Development Institutions like The World Bank have accepted that Social Capital is sine qua non for sustainable socio-economic development. Their affirmation in this regard has been made in some of their recent studies and Research reports. The World Development Report 2000/2001 refers to three types of Social Capital namely bridging social capital, bonding social capital and linking social capital, which complement each other. The over-riding consideration for sustainable socio-economic development should be social capital generation and accumulation and deployment. When people live together, (as Human Development Report 1996 states) for a long time – developing shared norms, values and beliefs that enrich the way they live and work – they possess social capital which complements physical and human capital. The attributes of social capital are many. Life-long learning should focus at enhancing Social Capital Formation ever-increasingly for enhancing in turn, sustainable social development per se.

CONCLUSION

Whereas opportunities for life-long learning in regard to knowledge and skill acquisition in developed and developing countries are increasingly provided with varying levels of availability and access parameters, there is an imperative need for the promotion and fostering of social capital formation and development in poor countries. And it is this focus that life-long learning has to bring to bear to serve the cause of social development. Government can play a vital role in creating appropriate institutional and infrastructural facilitation for social capital formation, however.

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DON'T SOLVE FOR X: CULTIVATING DIALOGIC INQUIRY FOR LIFELONG LEARNING AND PEOPLE CENTRED DEVELOPMENT

Dr. Robin Voetterl
Department of Educational Policy,
Foundations and Administrative Studies
Portland State University, Portland, Oregon, USA

> Some people think we can survive by organizing nature, by finding species of trees and plants that can live despite the pollution – producing new species through genetic engineering, or some other means. They think that we could industrialize our world so much that nature itself is industrialized. ... We now have the entertainment industry, and practically have a culture industry and an education industry; similarly we could have the nature industry. (Bohm, cited in Nichol, 1996, p. 92)

We have met the enemy and he is us. (Pogo, 1971)[1]

Recently, Yale University historian Yaroslav Pelikan (1992) questioned the readiness of the university community to address the underlying intellectual issues of having responsibility for the earth and wondered whether it can do so with the same intensity and ingenuity shown by previous generations in obeying the command to acquire dominion over the planet. Likewise, Fritjof Capra (1996) observes that while there are solutions to many of the problems which presently plague humanity, their resolution will require a radical shift in our perceptions, our thinking, and our values. He writes,

> and, indeed, we are now at the beginning of such a fundamental change of worldview in science and society, a change of paradigms as radical as the Copernican revolution. But this realization has not yet dawned on most of our political leaders. The recognition that a profound change of perception and thinking is needed if we are to survive has not yet reached most of our corporate leaders, either, or the administrators and professors of our large universities. (p. 4)

If today were a typical day during an average year on earth the perceptions, thoughts, and actions of average human beings would engage in development efforts that would add 15 million tons of carbon to the atmosphere, destroy 2 ½ acres of tropical rainforest per second,[2] eliminate 137 species,[3] erode 71 million tons of topsoil, add approximately 15,616 pounds of CFC's to the stratosphere,[4] and increase their population by 209,782. During the past year, the perceptions, thoughts, and actions of average human beings rendered 12 million hectares useless for cultivation – this is equal to 10% of the total area of South Africa or 87% of the area of cultivated lands in the United States.[5] Since the beginning of this century the perceptions, thoughts, and actions of average human beings have aided in the disappearance of more than 90 of Brazil's indigenous tribes;[6] have ignited a gold rush[7] there which brought disease to the Yanomami culture killing a quarter of the population in a single decade while leaving many of the 8,500 survivors hungry and destitute[8]; have saturated the delta of the Niger River (homeland of the Ogoni indigenous culture) with pollutants from the oil industry impoverishing the once fertile soils[9]; and have reduced to rubble some 6,000 ancient Tibetan temples of wisdom and veneration.

These are not isolated events but complementary and complex elements of a global phenomenon that is increasing exponentially. As unemployment, poverty, and inequality continue to increase, the social fabric of community is disintegrating, and the ability of ecosystems to support human life is being systematically destroyed. The manipulation and destruction of the natural environment, the extinction of biological species, and the elimination of languages leading to the disintegration of cultures and ways of knowing are more than just alarming statistics. They are the physical, psychological, and political manifestations of the interconnectedness of knowing and being, and of thought and action. According to physicist Vandana Shiva (1993) and educators Gregory Bateson (1973), David Bohm (1991, 1994), and C. A. Bowers (2000, 1997, 1993a) they are also the symptoms of a wider process held together by several factors including errors in the epistemological orientation and patterns of thought of Occidental culture and the myopia of its institutions – including higher education.

The relationships between higher education and people-centered development efforts aimed at preserving cultural and ecological diversity are complex and require careful consideration. Numerous scholars have indicated that, for a variety of reasons, there is a pressing need for inquiry focused on the connections between the origins of knowledge (including the manner in which it is produced, archived, retrieved, and distributed), the patterns of thought that are produced and reproduced by the modern university, and the state of our current cultural, social and ecological crises (Apffel-Marglin, 1998; Bowers, 2000, 1998, 1997, 1995, 1993a, 1993b; Semali and Kincheloe, 1999; Schwartz, 1997; Shiva, 1993; Simon, 1998; Tierney, 1992). By way of illustration, C.A. Bowers (1998) notes that an examination of the deep cultural assumptions encoded in the educational "root metaphors" present in the modern Western academy reveals that higher education's view of an "educated person" is as dependent upon the market place of ideas, expert systems, and consumerism as were our predecessors' at the outset of the Industrial Revolution.

> That is, the influence of traditional, self-sufficient communities would have to be undermined in order for the individual to become 'educated.' The Industrial Revolution required a radically different form of individualism, one that took-for-granted the following assumptions: that education leads to the individual becoming an autonomous, rational thinker capable of judging the merit of community traditions; that progress is linear and that the high status knowledge learned in the classroom represents the more evolved stage of cultural development; that de-contextualized print-based knowledge and forms of communication are more reliable and culturally advanced than what is learned in face-to-face relationships; that the veracity of ideas and values should be determined in an open, competitive environment; that the narratives, processes of inquiry, and technological innovations learned in classrooms should be based on an anthropocentric view of the world; that the epistemology of science and the systems of expert knowledge provide the more reliable forms of knowledge for rationally managing the internal and external world – and that the resulting systems of commodification should be globalized. (p. 7)

What is emerging is the realization that the price one pays for the conveniences and goods industrialization and modern Western forms of development bring is not only environmental destruction and social fragmentation but the "colonization of the mind" (Shiva, 1993). The disappearance of local knowledge systems through their interaction with dominant Western thought patterns and forms of knowledge production takes place at many levels and through many steps, argues Shiva (1993).

> First, local knowledge is made to disappear by simply not seeing it, by negating its very existence. This is very easy in the distant gaze of the globalising dominant system. The Western systems of knowledge have generally been viewed as universal. However, the dominant system is also a local system, with its social basis in a particular culture, class and gender. It is not universal in an epistemological sense. It is merely the globalised version of a very local and parochial tradition. Emerging from a dominating and colonising culture, modern knowledge systems are themselves colonising. (p. 9)

This "colonized mind," Shiva (1993) asserts, has prized, among other values, human independence and individuality, the control over nature, and unrestricted progress and material growth. It has exported these proclivities, via globalized industry, trade, and educational organizations, into even the most remote areas of the world. Yet, as argued by Macedo (1999), in terms of knowledge production and distribution, the colonial experience as described by Shiva and Bowers is not restricted to the context of subaltern countries alone. The colonizing experience can also be found within inner cities, the rural mountains of Appalachia, and on the reservations of the modern Western world as well. Adopting the stance of negation to "alternative" ways of knowing and perceiving reality, the normal scientific structures and mechanisms of the modern Western university have historically undervalued and sabotaged (both consciously and unconsciously) those knowledge systems and ways of knowing that fall outside its purview, even when they manifest themselves as positive actors in the world. Said differently global organizations, like the modern university, have historically defined their goals in terms of growing one-dimensional economies to provide jobs rather than developing healthy sustainable communities of individuals capable of thinking in complex ways and who are proficient at participating in multi-dimensional dialogues about the difficult and often paradoxical nature of issues such as sustainable development, ecological and cultural diversity, ethics, and equity. Consequently, writes Korten (1997), the habits of thought nurtured by institutions of education in the "first world" that have spurred economic growth patterns of the past twenty years have primarily benefited a tiny elite while leaving the rest of humanity, present and future, with the bill. It is time, Korten (1997) insists, "we recognize that we are getting the wrong answers because we are asking the wrong questions" (p. 70).

If, as Macedo (1999) warns, this colonial legacy remains unexamined, we will fail to find value in other ways of knowing and perceiving reality, thus forfeiting our ability to fully comprehend the human potential for growth and transformation. Both Macedo and Tierney (1998) have suggested it is only through the decolonization of our minds that we can begin to develop the necessary epistemological, political, and personal clarity to reject the enslavement of a colonial discourse that creates false dichotomies between mind and reality, so as to begin to walk a road of recovery. However, as Tierney illustrates, the cure for our academic ills and shortcomings lies not in mechanistically orientated managerial fixes seeking to reform isolated aspects or parts of the academic organization, rather he argues for holographic changes that are more than just the sum of their parts.

> Accordingly, we suggest that if academe is to go to the root causes of our problems, we need to rethink and, of consequence, restructure what we do. Change ought not to come from around the edges, but rather go to some of our core activities. We can see that many previous managerial remedies were more concerned with improving

> systems that already exist than with inventing new ones. ... Instead, ... we want to challenge old ways of thinking and acting in academe by proffering suggestions about new ways of thinking, and hence acting, in postsecondary institutions. (1998, p. 3)

It would be disingenuous to suggest that the "simple" act of transforming the epistemological patterns and assumptions undergirding adult learning orientations in higher education will single-handedly solve the many social, cultural, and ecological ills which plague us. Higher education can, however, as an institution that plays a key role in producing and reproducing the perceptions, thoughts and actions of its participants, create opportunities for dialogical inquiry, political awareness, meaningful participation, and habits of intellectual curiosity and creativity that are necessary for understanding and transforming our current predicaments. In short, it can begin to ask different questions; questions that move us beyond managerial remedies or budget orientated objectives into realms inspired by an expanded understanding of how taken-for-granted cultural assumptions can both enhance as well as inhibit opportunities for thinking and learning about our world and about each other.

Yet, as illustrated by Apffel-Marglin (1998), Bohm (1991), Bowers (1997); Schwartz (1997), Shiva (1993), and Simon (1998), opportunities for inquiry, political awareness, meaningful participation, and intellectual vivacity currently advanced in higher education are grounded in precisely the same thought processes, knowledge construction, and forms of inquiry that created the dilemmas we presently face. According to Simon (1998), the teaching and learning enterprise currently underway in modern Western universities incessantly perpetuates cultural assumptions regarding the nature of reality, meaning, and identity that are informed by narrowly defined yet clearly demarcated beliefs about personal choice, individuality, and creativity. Rare is the epistemological and pedagogical opportunity that demands the decentering of the anthropocentric moment, or that reconceptualizes our individualistic tendencies. Rarer still, notes Bowers (1997) are academic opportunities to consider the power of public education to obfuscate fundamental human/environment relationships, to delegitimate certain forms of cultural knowledge while conferring high status on other forms, to determine who has access to the credentializing process essential to positions of power within society, and to renew the deepest held mythologies of the dominant culture (Bowers, 1997).

At issue, according to Bowers (1997), Capra (1996), Pelikan (1992), and Simon (1998) is the uncritical acceptance on the behalf of the academic community of the primacy of the autonomous individual, the superiority of abstract and disembodied habits of perceiving and relating to reality, and an ardent confidence in unrestricted progressive change based on narrowly conceived technological advancements that limit our ability to understand and ultimately respond to the threats we currently face. What is needed, argues Simon (1998), is to expose, shatter, and reconceptualize those "culturally assumed boundaries and habitual patterns that sustain these limiting knowledge pathways" (p. 7). In short, we need to realize that a revolution has already taken place and we, like those scientists and scholars who survived the Copernican revolution, must now evolve and embrace new patterns of relationship, thinking and problem solving with passion, courage and creativity.

This paper focuses on two important and interrelated aspects of dialogue as a form of inquiry and examines the implications each has for lifelong learning and people centered forms of development: self-referencing aspects of dialogic inquiry and impersonal fellowship. It is part of a larger qualitative study that draws insight and understanding into the experience of Bohmian dialogue as it is practiced at TigerLake University (a pseudonym) from the perspective of the dialogue participants themselves and highlights the epistemological and pedagogical implications of its use as a teaching and learning orientation in higher education. As such it describes a type of inquiry that emerges as educators and learners challenge the established educational forms that reduce knowledge to fragmented and incoherent bits of information.

Dialogue Defined Throughout this study, participants describe dialogue as a process of inquiry that engages its participants in inclusive, participatory, and collective thinking and learning. In addition they suggest that engaging in dialogue can cultivate patterns of thought and classroom relationships that are sensitive to the incoherence of individualized ideas, certainties and thoughts. As such, dialogic inquiry can be defined as a way of learning, thinking, and being that occurs when educators and learners take seriously issues of difference, diversity and authentic participation as they endeavor to reconcile the needs of the individual in a world that acknowledges collectivity and interconnectedness. Ultimately, dialogue compels us to consider the connections between our worldviews, our lifestyles, and how we have been taught to think about our internal and external lives. Further, it demands deep and mindful collective inquiry into the epistemological habits of modern western institutions, like higher education and intends the reconceptualization of pedagogical patterns of adult learning in theory and in practice. The "formula" for this type of inquiry is simple: the more diversity of ideas, perspectives and ways of understanding reality present in and acknowledged during the dialogic teaching and learning encounter, the more complete the understanding of the course content and its relevance to "real world" issues will be, and the deeper the connections forged between and among individuals.

Self-Referencing Aspects of Dialogic Inquiry The type of inquiry fostered in dialogical teaching and learning encounters is similar in many ways to the type of reflective classroom discourse and inquiry practiced by those transformational learning theorists and educators who maintain a critical poststructuralist orientation to teaching and learning. A theme that emerged from the interviews and conversations conducted about dialogue at TigerLake indicate that some participants found that by emphasizing the collective and focusing on the whole (as opposed to reinforcing individualistic notions of thinking and learning) they were able to garner deeper understandings about themselves, others, and the content being studied than they had previously experienced in other classes.

Although postmodern orientations to teaching and learning view certainty as tentative and knowing as contextual, dialogue

assumes that individually oriented ways of knowing and knowledge production as they currently exist are limited and incoherent as both are abstractions from the whole. According to Bohm (cited in Nichol, 1996), knowledge "consists of only what you have learned up to this point. As knowledge is always limited in this way, it is going to have the possibility of being incoherent" (p. 78). This incoherence, he argues, appears only when knowledge is applied, when the individual is acting according to the knowledge gained, *or when the individual is participating in the act of inquiry as if the knowledge, ideas and thoughts they are reflecting on are accurate representations of the reality of the whole* (cited in Nichol,1996, emphasis added). Several participants in this study suggest that engaging in dialogue can cultivate the relationships and sensitivities necessary to acknowledging the incoherence of ones ideas, certainties and thoughts and can assist in discovering their source.

For example, one adult learner notes that his experiences with dialogue afforded him opportunities to participate in collective thinking in a way that allowed him access to the perspectives of others so that he was able to explore different aspects of this thoughts. He asserts that individuals can "get to a deeper level of learning from other people and a better understanding of where you are at as a result of where everyone else is in the room. But it takes time to get there." He continues,

> It's that you get a deeper understanding of a topic or a concept from hearing other people's perspective of it and having your ideas bounce off them and reflected back to you slightly differently and all of the sudden, it is like wow, that's not at all what I thought I was saying, or I hadn't thought of it that way. (Benjamin, Adult learner, 6/13/01)

The self-referencing aspects of dialogic inquiry involve encouraging individuals to engage in ways of learning on the individual as well as collective levels, which, according to Simon (1998) have the potential to counter modernity's almost exclusive dependence on cognitive rational ways of understanding reality. In this respect, dialogic inquiry presupposes three dimensions to human existence: the individual dimension, the collective dimension, and the cosmic dimension. Participants in this study readily acknowledge that the individual is a unique entity with particular physical, psychological and psychic features and encourage educational endeavors that enhance each individual's uniqueness. This however, does not appear to be ultimate aim of the dialogue encounters as they were described at TigerLake. The participants at TigerLake describe the dialogue experience as being focused on referencing the self with the intention of re-membering the unique individual back into the whole as the group engages the collective aspects of learning. Bohm (cited in Nichol, 1996) reminds us that although the individual may experience their existence in time and space as separate from others there is no place where we can say that the individual body ends, its boundaries are relative.

> We can't say that when an oxygen molecule comes into the body, it suddenly becomes alive, and that when it leaves as carbon dioxide it's dead. We must say that there is really no sharp end to the body. And perhaps we can't even say where life begins and ends, but rather that the body is a sort of 'focus' of life at a certain place. (p. 90)

Further, the self-referencing aspects of dialogic inquiry as practiced at TigerLake encourages individuals to use their voice to re-embed themselves in all three dimensions of human existence and to engage in a deep level of self-questioning and doubt, as opposed to focusing their attention on questioning or doubting the thoughts, perceptions and assumptions of others.

> I often think about myself and I think about who I ended up being in that group [summer dialogue course] and in that dialogue process, because I never really know who I'm going to end up being in those, so I tend to also think about that and consider what that means for me or to me. So I think about different ways that I felt at different points. ... That's been an interesting thing for me to look at. It has showed me how indeed I do have the impulse to project what is happening internally and to externalize it and make it a group issue. (Isabel, Adult learner, 8/16/01)

Within the context of the dialogue cited above, Isabel connected the individual to the collective dimensions of the human experience and was able to explore the ways in which she "projected" onto others thoughts and reactions that were happening internally. In the following selection excerpted from the diary: diary interview process, Elizabeth follows the flow of her thoughts into the cosmic dimension and speaks to the difficulty of maintaining that state of being in time.

> Sometimes it is hard to take it all in. When I first started thinking from a systems perspective I became a vegetarian. I could no longer look at a piece of meat as something that just happened to be lying in the refrigeration section wrapped up in cellophane waiting to be taken home, cooked and consumed. I saw all the parts of the system that worked together to bring that meat to the counter and I could no longer support that system. I felt more accountable for my behavior. But at the same time that sense of accountability can be hard, wearing, fatiguing. Sometimes I just want to throw away a plastic bag rather than thinking about the implications of my behaviors for landfills. Sometimes I want to put out slug bait rather than think about the impact of pesticides on the environment. When I think from the perspective of the whole, I have a very profound reaction. But there's a lot of responsibility that goes along with that and sometimes I simply don't want to be responsible for taking all that in. (Elizabeth, Adult educator, 8/7/01)

In dialogue, profound reactions are sometimes accompanied by questions into our current state of being. This type of questioning combined with an attention to the whole is encouraged by the dialogue experience. As listening occurs and

collective consciousness becomes apparent, the wisdom that is inherent in all participants has an opportunity to be revealed, and new insights can emerge. Individuals can then begin the task of sharing meaning and co-creating knowledge. According to Elizabeth, inquiry envisioned as participatory and collective has sometimes lead her to re-consider the need to understand everything on a rational level.

> It [is] the quality behind some of those comments [comments that connect individuals to the collective] that I was impressed by and picked up on. Those seemed to be [times] when someone would get it in a fundamental way such that their understanding of something moved from their head and into their system and then that seems to allow more people in the circle to have an experience where either that or something related to it moved into their system. An embodied piece, and those were special moments too. And I don't know how much of that embodiment is what moves dialogue along in a profound way or how much of that is needed. (Elizabeth, Adult educator, 8/7/01).

[For me] the probing of dialogue becomes a mirror reflecting on each participant and thus reflecting on the whole human condition. One of the most basic problems of humanity is that we cannot see ourselves. And that is in terms of our assumptions, how we see the world, our continuous judgments, which are all encased in habits that bring the illusion of a continuity of living. It seems to truly engage in dialogue, you have to be engaged in that mode of being for a long time to get up to a deep level of questioning that is very difficult for most of us. It takes time to cultivate, time and patience, of course. (Arthur, Adult learner, 8/19/01)

Tibetan scholar Sogyal Rinpoche (1993) asserts that the education system created by modern western industrialized cultures promotes cleverness over wisdom, and celebrates the most superficial, harsh and least useful aspects of our intelligence. In doing so, he states, we become so falsely sophisticated and neurotic that we take doubt itself for truth, and the doubt that is nothing more than ego's desperate attempt to defend itself from wisdom is deified as the goal and fruit of true knowledge. This form of mean spirited doubt is ... served by a flock of experts ... who teach a destructive form of doubt that leaves us nothing to believe in, nothing to hope for, and nothing to live by. (p. 123)

The form of doubt that Sogyal Rinpoche refers to is dissimilar to the type of questioning referred to by Arthur and encouraged in dialogue. Here, he is referring to a nihilistic deconstructivist postmodern luxury that asserts the impossibility of truth, and the illusory nature of reality (Shea, 1998). Advocates of deconstructivist postmodernism assert that if nothing can be assumed and nothing is foundational, then no one can be trusted (Shea, 1998). This type of doubt is the antithesis of a dialogical orientation to teaching and learning in that it attends only to what is wrong as it deconstructs reality, and rarely asks what is right, what is coherent, or what is good. Nor does it intend the construction of new possibilities for living and being.

The type of questioning that provides the foundation for dialogic inquiry, on the other hand, asks that as individuals speak to the center of the circle they re-member themselves back from a space of separation by intentionally referring to their assumptions and certainties, and owning them as incomplete references to a reality that we can individually contemplate, but that we cannot fully understand on our own. In this way the individual is encouraged to pause for a moment about the thoughts and perspectives they take for granted as "normal" aspects of living - and "doubt" themselves. Doubt begins by suspending judgments and assumptions and by deeply listening, not only to the thoughts and perspectives of others, but to our own as well.

Although the differences between the type of inquiry that is implied by dialogue and classroom discourse and inquiry that is merely reflective in nature might seem subtle, they are important and exist in two forms. First, self-reflective practices advocated by educators who maintain a critical poststructualist orientation to teaching and learning imply and assume the primacy of the individual in the teaching and learning process. Research indicates that most if not all discourse that occurs in the classroom has as its focus the continued cognitive and/or affective development of an identity that is housed within the autonomous individual (Simon, 1998). Whereas self-reflection focuses on the autonomous individual's thought processes and perceptions of reality; the self-referencing aspects of dialogic inquiry as described by the participants at TigerLake emphasizes the collective element of our thought processes and encourages inquiry into individual perceptions *as they relate to the whole*. Thus it can be said that dialogic inquiry assumes a priori that the individual has both unique characteristics as well as collective features and both must be included in the educational encounter.

In addition, a reflective orientation to teaching and learning fosters the notion that the thoughts of the individual merely report on what is happening in reality. In other words, that thought is simply informing us of how things are and exists independent of the reality that exists within. This orientation also reinforces the notion that reality is relative in the sense that others are engaging in the same process whose realities must be empathized or negotiated with and understood. In general, this orientation does not entertain the possibility that our thoughts have the potential to create the reality that our senses report on as "data." The self-referencing stance sustained in dialogic inquiry, on the other hand, highlights the participatory nature of thought and thinking and encourages participants to explore together how thought participates with the human as well as the more-than-human-world in the creation of meaning.

Second, as previously stated, critical poststructural orientations to teaching and learning focuses the learners attention on deconstruction and negotiation or consensus building and utilizes self-reflection as an important component of that process. Where construction exists it is limited to the constructing of the individual identity, or on negotiating and building consensus about individualized bits of information disguised as knowledge. On the other hand, participants in dialogue experiences at

TigerLake describe the type of inquiry that happens in dialogue as one that leads to the co-creation of a type of knowledge they believe cannot be achieved by isolated individuals thinking alone. Although dialogic inquiry contains elements of deconstructive thought, deconstruction is not the aim of the educational encounter. The goal is for individuals to construct and share meaning in ways that enhance the potential for the group to co-create knowledge together.

According to Mezirow (2000), reflective discourse involves the provisional suspension of judgment about the "truth or falsity of, or the belief or disbelief in, ideas until a better determination can be made" (p. 13). In this orientation, a students' encounter with thought is an individual one done in cooperation with a group offering perspectives to either be accepted or rejected. Additionally, the aim of this type of suspension of judgment is to allow the individual the space to determine *on their own* whether or not the ideas that surface during the discussion are worthy of consideration, and to engage in a discourse of negotiation. Mezirow (2000) argues, that to

> access and fully understand the way others interpret experience requires discourse, and to understand and assess *the reasons* for their beliefs and understanding requires the ability to become critically reflective of their assumptions and our own. ... Values like freedom, equality, tolerance, social justice, and rationality provide essential norms for free full participation in discourse, that is, for fully understanding our experience. (p. 15) (emphasis added)

Further, Mezirow (2000) states, that the type of discourse that is encouraged in a critically reflective classroom is dependent for its validity on an informed consensus by those affected. "This is a consensus arrived at through discourse free from domination" and implies certain conditions for its full realization (p. 15). According to Mezirow (2000), to more fully participate in critically reflective discourse, participants must have the following:

More accurate and complete information;

Freedom from coercion and distorting self-deception;

Openness to alternative points of view: empathy and concern about how others think and feel;

The ability to weigh and assess arguments objectively;

Greater awareness of the context of ideas and, more critically, reflectiveness of assumptions, including their own;

An equal opportunity to participate in the various roles of discourse;

Willingness to seek understanding and agreement and to accept a resulting best judgment as a test of validity until new perspectives, evidence, or arguments are encountered and validated through discourse as yielding a better judgment. (p. 13)

Mezirow's orientation to teaching and learning resembles Baxter Magolda's (1999) notion of self authorship. According to Baxter Magolda (1999) self authorship is "a way of making meaning of the world and of oneself" that extends beyond critical thinking or simply making informed judgments (p. 6). Self authorship relies on the students' lived experience to enhance the learning environment and requires that the student make meaning out of their individual experiences. She considers this a learning centered approach that focuses on utilizing student experience as a context for introducing, working with, and constructing knowledge (Baxter Magolda, 1999). The goal is to encourage students to reflect upon their beliefs, organize their thoughts and feelings in the context of, but separate from, the thoughts and feelings of others, and to "literally make up one's mind" (p. 6).

Conversely, dialogic inquiry has as its central goal to open the individual to investigating thought, to questioning where their thoughts originate and how they manifest in reality. Dialogue encourages participants to question and doubt, to inquire, and to co-construct new possibilities for action, thinking, and being in communion with others, not separate from them. Whereas reflective pedagogical styles assume an individualized orientation to consciousness and the self, dialogic inquiry assumes the existence of a collective consciousness and encourages individual as well as collective participation in the co-creation of knowledge. In dialogue the self is the reference point for explorations of the whole, while in reflective pedagogical practices like those encouraged by Mezirow and Baxter Magolda the individual is at the center of the conversation and is assumed to exist apart from the whole.

> *Dialogue* is a chance to really think deeply at the same time as you are talking and listening. So, it is a combination of listening, talking, and just thinking about it collectively that you arrive at something deeper than what you could do individually. So there is an issue of a collective sort of best thinking or growing, developing with each other at its best in its ideal form. (Marc, Adult learner, 5/5/01)

Impersonal Fellowship "We really created some new ways of thinking about things, and we were one. That's another feature of it [dialogue], the feeling like you are at one. There's a loss of separation between yourself and others" (David, Adult educator, 5/25/01). Another theme that emerged from the interviews conducted with the educators and learners at TigerLake centered around issues of interpersonal interactions and group bonding. Participants described dialogue as helping to build relationships in the spaces in-between the building of knowledge. Many participants feel that the relationships built during the dialogue experience help individuals to come to a greater feeling of connectedness. Arthur, an adult learner, had this to say about

his experience with dialogue:

> The feeling after a successful dialogue is satisfaction and you feel kind of a solidness that keeps you going for the rest of the day. Like you have communed with other humans, you feel like part of a community. There's a solidness to it, which is very much missing in modernity. There is not a feeling of having communed [in modernity] and that is a very important feeling to have to feel alive. (Arthur, Adult learner, 8/19/01)

Building, creating, and maintaining a sense of impersonal fellowship is an important aspect of the dialogue experience and is an example of the type of synergy that is created when individuals are present and engaged in the teaching and learning encounter. The type of impersonal fellowship that is forged during dialogical inquiry is described as a kind of bond is established that allows mutual participation and collective thinking to emerge. Several participants report that although the dialogue circles can sometimes be "emotionally charged" nonetheless a special kind of bond forms within the group, one that encourages authentic connections with others as opposed to perceiving them solely through the filters of one-dimensional or stereotypical ways of thinking. The formation of bonds of impersonal fellowship require that individuals remain detached from the conversation while simultaneously seeking to connect on different levels with other participants.

The type of presence, connections and mutual participation implied in impersonal fellowship differs from the various models of cultivating "learning communities" or communally orientated teaching and learning processes that are currently being discussed in education. In fact, although participants were very clear that the dialogue experiences at TigerLake are not governed by a strict agenda or purpose, coming together to intentionally learn from one another is the reason, and is reason enough, for the existence of dialogue. Bohm (cited in Nichol, 1996) argues that

> If people could stay with power, violence, hate or whatever it is, all the way to the end, then it would sort of collapse – because ultimately they would see that we are all the same. And consequently they would have participation and fellowship. The whole thing goes much differently. They [people] become more open and trusting to each other. They have already gone through the thing that they are afraid of, so the intelligence can then work. (p. 33)

Freire agrees, and asserts that while education is directive the power relationships that exist between educators and learners and the differences among learners should not be antagonistic ones. They should be treated as tensions to be explored in the spirit of solidarity and an atmosphere of mutual trust.

According to Bohm, participants in the dialogue encounter need not seek to make friends and lovers of strangers, or to create false images of the reality of the educational enterprise. Nor should they attempt to separate and fragment what is naturally whole and coherent. Rather they should invest their energies actions that join together subject, object and knower with what is to be known, in a dance that creates and reflects the nature of each in the process.

Gathering together in the spirit of solidarity that embraces both the great web of being on which all things depend and the fact that our knowing of those things is helped, not hindered, by our being enmeshed in that web, and with the intent to form bonds of impersonal fellowship can open the gateway for the creation of a type creative energy Bohm (cited in Nichol, 1996) describes as an energy without a reason. If individuals can suspend their assumptions and certainties and deeply inquire into the thought processes that creates and sustains them, then their energy is no longer focused on defending the presuppositions they take for granted on a daily basis. Breaking this cycle frees individualized intelligence and makes way for collective wisdom. According to Bohm (cited in Nichol, 1996), "intelligence requires that you don't defend an assumption. The proper structure of an assumption or of an opinion is that it is open to evidence that it may not be right" (p. 34). While the type of fellowship nurtured by dialogue opens the way for more expanded understandings and intelligence to be revealed, it does not mean, however, that the assumptions and meanings of the group are imposed on the individuals present. In dialogue knowledge is not created from the cobbling together of opinions or the imposition of conflicting worldviews. When it emerges, knowledge does so out of the free and unrestricted movement of the collective mind.

CONCLUSION

The importance of self-referencing aspects of dialogic inquiry and impersonal fellowship in fostering people centered social development efforts. Constructions of various types of knowledge and models of inquiry are embedded in all theories aimed at increasing the potential for valuing lifelong learning in the adult learner and in every development strategy or project design. Whose knowledge is valued, how knowledge is created, and for what purpose it is used are often not made explicit in the teaching and learning encounter or in the design of development initiatives. In the traditional approach to development, administrators of development projects and the beneficiaries do not sit on the same side of the table as equals in the process, nor does the development strategy necessarily embody the concerns, knowledge systems, or identities of the population it seeks to serve. At times, the people of a given area are not even informed of project implementation in that area. At other times, the community is informed only after plans are created through a series of formalized meetings where experts justify their plans and no input or modification is considered from the community. A dialogical approach to lifelong learning and development encourages all participants, even the so-called development experts, to challenge taken-for-granted understandings of dominant epistemological habits and patterns of thought and consider the co-creative aspects of the knowledge production and dissemi-

nation process.

Maturana and Varela (1998) claim that cognition is not a representation of the world out there, but rather a bringing forth of the world through the process of living and learning. From this perspective, dialogue is a system of inquiry that transcends limited forms of cognitive competence and extends Maturana and Varela's concept of "bringing forth the world" in a way that challenges current understandings of what it means to learn, what it means to know, what it means to think, and what it means to develop. It invites us to consider that the only world we have is the one that we create together through our daily perceptions, thoughts, and actions of co-existence and compels us to realize that the reality that we see or perceive is not *the* world but *a* world. It is the recovery of a type of thinking and inquiry that supports a sustainable way of life and promotes a sense of interdependence in a world which is brought forth in interconnected webs of relationships, the quality of which can be judged by the inclusiveness of participation and the vitality of our epistemological, political, and personal integrity.

According to Bohm (cited in Nichol, 1996), Bowers (1997), Capra (1996), Orr (1994) and Shiva (1993) traditional knowledge production and dissemination processes that have lead to forms of development which embody the manipulation and destruction of the natural environment, the extinction of biological species, and the elimination of languages leading to the disintegration of cultures and ways of knowing each began as a thought - as an affirmation of a single set of certainties or ways of knowing and being in the world. Further, scholars like Apffel-Marglin (1998), Freire (1970/1993), Macedo (1999), Semali and Kincheloe (1999), Simon (1998), Schwartz (1997) and Skolimowski (1994) remind us that the patterns of thought, consciousness, attention and awareness which generate and sustain theoretical discourse in higher education are learned phenomena mediated by a particular epistemological structure that is itself embedded in a distinct cultural paradigm. Dialogue compels us to consider whether contemporary development initiatives and our present cultural and ecological circumstances would be different if we engaged with ourselves, with each other and with the more-than-human-world differently.

To truly engage with ourselves, with each other, and with the more-than-human world differently, individuals involved in teaching and learning in higher education must take the bold step of inquiring into the present epistemological and pedagogical habits that limit our ability to co-create knowledge. However, before we can begin to acknowledge that our reality exists in relationship to the human and the more-than-human-world, every interaction we have with "the other," with whom we want to remain in co-existence with, must cease to continue affirming our own certainties, assumptions, or habits of thought. It is in this very act of the affirmation of our own certainties, assumptions, and habits of thought that negates and renders invisible the knowledge and ways of knowing of "the other." If our goal is co-existence with others and with the more-than-human-world we must put in place epistemological habits and pedagogical practices that affirm "the other's" certainties, assumptions, and habits of thought – however undesirable they may seem – as legitimate and valid as our own. Dialogue offers one possibility for creating the type of teaching and learning environments that allow a broader perspective of knowledge to exist and invites the greatest possible diversity into the knowledge creation process.

> For nearly 400 years, Western culture has been influenced by a science and a technology, which assumes that the universe is a meaningless machine, made up of inanimate disconnected objects. However, science is gradually changing, and these underlying assumptions are now being challenged in many disciplines and in a variety of ways. Social science is also being transformed from a series of disciplines that perceive the individual as the basic social unit in which mental, emotional and biological activities are housed and through which flow universal behaviors and actions, to an interconnected set of disciplines that understand the necessity of studying social systems as animated dynamic wholes. Never before has the importance of understanding the human as well as the more-than-human world as interdependent systems been so great. As scientists, scholars and activists begin to acknowledge the interconnectedness of the world and of the participatory nature of reality, our institutions (as well as the theories that support them) will begin to be transformed.

The intersection between the ecological, social, and cultural crises we face is in understanding what we know, how we come to know it, and how we live our understandings in the "real" world. Throughout our educational experiences, we are intentionally taught how to interact with "nature" and how to understand our relationship with reality. We are carefully instructed in how to interact with "the other" and how to understand our relationships with the way others think, they way they interact with and in the world, and how to interpret their thoughts, perceptions and actions. From this point of view, the essence of education is communication. By extension, knowing, thinking and being can be viewed as symbiotic processes of participation with us, with each other, and with the more-than-human-world. The key then to beginning to unravel the "problems" we ourselves have created lies not in turning another page; it lies in shifting our consciousness from perceiving ourselves as individuals to acknowledging that nothing can be known without others. We are poised at the threshold of a paradigm that demands epistemological, political and personal clarity and courage. Dialogue is the first step on our path towards wholeness.

Finally, dialogue is a science that involves knowing both oneself (including what one thinks, how one thinks and what one wants) and the "other." It is a science that acknowledges that neither of these cognitive states is exhaustive, neither within the self that seeks to know nor in the "other." Presently the scientific aspects of dialogue are both undervalued and underdeveloped within the organizational structure and the classrooms of higher education, as well as in the adult learning theoretical literature. However, dialogue is not only a science, it is also an art. Its artful nature manifests in the classroom as praxis – action and reflection upon the world in order to change it. Like art in order for dialogue to remain dynamic and fluid, it must be studied, practiced, experienced and then unleashed. Dialogical inquiry involves not only learning something, it also demands the

individual doing the learning understand they have learned nothing until they are able to see "the other's" knowledge in their own and are able to turn to the "other" to deepen, broaden and extend that knowledge in full acknowledgment that "knowledge" and "learning" is neither individual, objective, nor stagnant. In other words, fanaticisms and absolutisms have no place in dialogical inquiry as dialogue is a mode of discourse that maximizes opportunities for questioning and surfacing alternative points of view in the service of the collective development of new beliefs and understandings.

I agree with Pogo, we are the enemy. Further, in times of intense pain, grief, and desperation we tend to project this "enemy" onto others. Nonetheless, his holiness the Dalai Lama reminds us that we should be grateful for our enemies, as it is only from the enemy that we can learn compassion. It is clear that universities provide a leadership role in society. It is also clear that the model of isolation and local ignorance that is characteristic of many scholars and academics is socially bankrupt and offers little justification for continued public support (Henry, 2002). As stated by Henry (2002), the 'gold' of an academic life originates in the capacity to build relationships and in the potential for those relationships to empower both the education of our students and enhanced possibility for our local communities. What matters is not narrow definitions of scholarship developed to fit an emerging medieval institution and its surrounding static societies, but rather a dynamic web of efforts and successes which extend around the university like a many layered tapestry in which all the threads are connected, such that tugging on one thread produces tensions and effects on many others" (p. 5).

This is the hope I find in dialogue. It provides me with opportunities to envision, in and with the presence of others, a different way of knowing leading to different "world orders" with a less dangerous trajectory than the one we currently acknowledge.

FOOT NOTES

[1] "Pogo" the opossum hails from the Okefenokee Swamp. Cartoonist Walt (Walter Crawford) Kelly debuted Pogo in 1948 as a cartoon character with moxie. By the late 1960's Pogo's commentaries on the human condition and the ecological crisis appeared in 450 newspapers and publications worldwide. "We have met the enemy and he is us" first appeared on a poster Kelly drew for Earth Day, 1970 and later (1971) appeared as a two panel version of the Pogo comic strip. This is perhaps Pogo's most famous statement and an apt metaphor that succinctly captures the contemporary understandings of spirit of our dilemmas.

[2] Almost half of the world's original four billion acres of rainforest are now gone. The lost area equals the combined size of Washington, Idaho, California, Nevada and Arizona (http://www.crunchtime.org/destruction.html).

[3] Using conservative estimates this figure drops to 9,000 extinct species per year a rate that represents the largest mass extinction since the demise of the dinosaurs 65 million years ago which is occurring at a much faster rate (http://www.crunchtime.org/destruction.html). The higher rate, estimated at 137 species per day equals a loss of 50,000 species per year (http://www.ran.org/info_center/factsheets/03b.html).

[4] This figure is for CFC-114 only. Yearly this figure is estimated at 5.7 million pounds (http://www.courier-journal.com/localnews/2001/05/29/ke052901s30057.html).

[5] About one third of the world's land surface is arid or semi-arid. It is predicted that global warming will increase the area of desert climates by 17% during the next century (http://www.botany.uwc.ac.za/Envfacts/facts/ desertification.html).

[6] In 1500, there were an estimated six to nine million indigenous people inhabiting the tropical rainforests of Brazil. By 1900 that number had dropped to one million. Today, there are less than 250,000 indigenous people left in Brazil (The Raintree Group, 2001).

[7] Current exploration targets suggest that an estimated 50% of the gold produced in the next 20 years will come from indigenous people's lands (French, 2000). The toxic byproducts from mining poisons the rivers that local people drink from and destroy forests and fields that indigenous cultures rely on for sustenance. In addition, prime extraction sites in the United States are often located in previously undisturbed forests or "wilderness" areas affecting nearly 40% of threatened forests (French, 2000). For every kilogram of gold produced in the United States, for example, some 3 million kilograms of waste rock are left behind (French, 2000).

[8] Similarly, Japan's timber trade has resulted in the exploitation and devastation of the Penan culture. In 1970, for example, there were 13,000 Penan tribes-people living in the forests of Sarawak. Two decades later there were fewer than 500 (Davidson, 1993; Bevis, 1995).

[9] Likewise, recent decades have seen rapid growth in what has been termed "nontraditional" exports in flowers, fruits and vegetables. These crops command higher prices than more traditional agricultural exports making them targets for subaltern countries. One of the most serious byproducts of this trade is exposure to harmful levels of pesticides. A recent study of nearly 9,000 workers in Colombia's flower plantations indicated exposure to 127 different pesticides, 20% of which were either banned or unregistered in the United Kingdom or the United States (French, 2000).

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PAPER 46

ROADBLOCKS OF SOCIAL DEVELOPMENT

Dr. S. Kannan, M.Com., D.G.T. , Ph. D
Reader in Commerce, Kamaraj College, Tuticorin-628008, Tamil Nadu, India

Prof. A. Padrakali., M.Com., M. Phil.
Selection Grade Lecturer in Commerce, A.P.C. M. College, Tuticorin, Tamil Nadu, India

SOCIAL DEVELOPMENT AND EDUCATION

The social life of India passes through a phase which is in danger of erosion to long accepted values. The goals of secularism, socialism, democracy, and professional ethics are coming under increasing strain. The largest single factor that could help in solving these problems and enhance the social development is the spread of Literacy and Education. Literacy, simply put, is the ability to read and write Education and literacy are the keys to a good future.[1]The economic development and the prosperity of the country depends on the input from the human resources[2]

CONSTITUTION OF INDIA

The constitution of India (Article 45) states that " the state shall endeavour to provide within a period of 10 years from the commencement of this constitution for the free and compulsory education of all children until they complete the age of 14 years."

GOVERNMENT MEASURES

BUDGET ALLOCATION

The allocation for elementary education is the highest i.e. 25 percent in the social sector.

Sarva Shiksha Abhiyan (SSA)

This scheme aims to provide eight years of elementary schooling to all children in the mission mode with community participation.

District Primary Education Programme The Programme now covers over 40 per cent of the children at the primary stage in the Country

Non-Formal education This scheme targets out-of-school children in the age group of 6 – 14 years

National Programme of Nutritional support to Primary Education

The central Government spent Rs. 150 crores for implementation of the scheme during 1999- 2000. This scheme is targeted to cover 10 crores of children during 2000-2001.

LITERACY LEVEL IN INDIA

India has a population of over a bullion. Unfortunately, half a century after independence, we still have the dubious distinction of having the most number of illiterate people. In India out of 200 million children in the age group of 6 - 14 years, 59 million children are not attending school. Thus, the country is yet to achieve the elusive goal of Universal Elementary Education, which means 100 per cent enrolment and retention of children with schooling facilities in all habitations.

STATEMENT OF THE PROBLEM

Constitution claims that all are entitled to free elementary education and that if some persons avoidably lack access to it, there must be some culpability somewhere in social system.[3] A quarter of global child labour population is said to be in India. The child labour in India is estimated to be 1.5 crores. If the child is not educated and sent for earning for the families, he will be a liability of the nation for next 50 years. Thus, the development of a nation is mainly based on education to children. The factors that forbid children from education are the factors that restrict the social development of a nation. Therefore, the study of the roadblocks of social development necessitates the study of roadblocks of education to children and hence the present study of roadblocks of education to children .

OBJECTIVE OF THE STUDY

Many studies have shown that the Universal Basic Education significantly contributes to economic growth. The economic development based on social development. The social development is largely based on basic education to the citizens. This paper is an attempt at articulating the different aspects of drop-outs as roadblocks of social development.

SCOPE OF THE STUDY

The present study is an attempt at analysing the different aspects of drop-outs in India , the roadblocks to school education & social development and also offering suggestions to minimize the drop-out rates from schools

THE AREA OF STUDY AND THE METHOD OF SAMPLING

The study area is restricted to the school dropouts in Thoothukudi District, Tamil nadu, India. For the study of dropouts in schools 23 government schools in Thoothukudi district are selected by random sampling method. By following the convenience sampling method, altogether 460 parents of the dropout children are selected. The headmasters and the parents of the drop-outs' children are contacted and interviewed.

FINDINGS OF THE STUDY

ASPECTS OF DROP-OUTS

The study revealed the fact that the schools in the areas where the immigrants accounts for a greater proportion of dropouts.

Amidst the dropout rates, boys constitute the greater proportion (13.6 percent of the total boys students) than the girls. The drop- out rate of girl students is found to be 11.5 per cent

Education to boys are denied at primary school itself whereas the girl children is denied to a greater proportion at the middle school level

Drop-outs of the Christian students account for a greater proportion

Table 1.1.

Roadblocks of School Education to Indian children

Reasons	Male	Percent	Female	Percent	Total	Percent
Family work	25	11.0	40	17.24	65	14.13
Poverty	50	22.0	109	46.98	159	34.57
Distance	4	1.75	4	1.72	8	1.74
Disinterest	122	53.5	55	23.7	177	38.48
Fear for Teachers	18	8.0	14	6.03	32	6.96
Ill health	4	1.75	8	3.45	12	2.61
Inability	2	0.87	1	0.43	3	0.65
Transfer	2	0.87	1	0.43	3	0.65
Religious hurdle	1	0.44	—	—	1	0.22
Total	**228**	**100**	**232**	**100**	**460**	**100**

Source: Field survey

DISINTEREST

The major reason for drop-outs of the Indian children is Disinterest. 38.48 per cent of students discontinued their studies, as they are not interested in studies . It is unfortunate to note that among the boys more than 53 per cent drop from schools due to disinterest.

POVERTY

The second major reason for the drop out from school is poverty. More than one-third of dropouts discontinue their studies because of poverty in their family. The proportion of dropouts due to poverty is greater in girls students (47 per cent)

FAMILY WORK

Indian children have to assist their parents in their day-to-day activities. It is found out that 14. 13 per cent of dropouts from schools are because of their family work. The girls' dropouts due to their family work account for a greater proportion (17. 24 per cent). The social development of India is blocked due to the social structure, in which the kids are supposed to assist their parents in their work.

FEAR FOR TEACHERS

It is shocking to understand that 6.96 per cent of dropouts of Indian children are because of fear for teachers. It is found that the teacher instead of creating interest in learning create fear in the minds of the students.

ILL-HEALTH

The study revealed the fact that 2.61 per cent of dropouts discontinued their studies due to their ill health. Further, the rate of drop-outs due to ill health is greater in case of girl students. It is inferred that the girl students are not able to continue studies, as they have to work for long hours in their house because of which their health is not suitable to studies.

Transport The school children are free to travel in any bus without paying bus fare while going to school. Yet, the proportion of drop-outs due to lack of transport works out to be 1.74 per cent It could be understood that the 'free bus travel facility' does not reach a considerable proportion of society. This may be due to non-availability of bus service in the area under study.

TRANSFER

While parents migrate for their livelihood, the children are not able to continue their studies. The rate of drop-outs due to transfer from different places works out to be 0. 65 per cent unable to study. It is a misconception that the children are not able to study and hence they drop out from their school. Surprisingly the present study reveals the fact the drop-outs due to difficulty in studying account for only a lesser percentage (0.65 per cent). It is pathetic to understand the potential young scientists and scholars are chained as child labourers.

RELIGIOUS PROBLEMS

The study reveals the fact the schools children are ill-treated while they study in the other religious school. The rate of drop-outs rate due to ill-treatment because of religious difference accounts for 0.22 per cent.

LITERACY LEVEL OF PARENT

The literacy level of parents is very poor. 76.1 per cent are illiterates and 23.9 per cent are educated up to primary school level. It affects the education of their children. Though they suffer due to lack of education, they have not realized the importance of education

PARENTS' OCCUPATION

The study throws light on how the parents' occupation influences the education of their children. Most of the parents of dropout students are fishermen, saltpan workers, palm workers, and casual workers. Unsuitable working hours of the parent leave their children uncared, in turn, the children are disinterested in studies.

CONCLUSION

The Social development, Cultural development, Ethical development, Economic productivity are the social objectives of a nation. Thus, the social objectives include liberation of women, elimination of communal & religious sentiments, developing scientific temper, increasing the service mentality, spiritual development, fraternity, equality, and social consciousness. All these values could be inculcated only when people are literate. Social development and Education are inter-related. Unless the parents are assured with a secured income, education could not be provided to young India and unless young Indians are not educated, the future social development would be a myth.

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PAPER 47

CULTURE, SPIRITUALITY & DEVELOPMENT - REFLECTIONS ON THE EMERGING PARADIGM FOR LEARNING AND DOING

ANTONY PALACKAL SJ
Loyola College of Social Sciences
Trivandrum

Developmental programmes in the 1950s and '60s have been inspired by a vision of history as a linear evolution and conceived of as a way of 'catching up' with 'modernity'. The process has been centered on the importance of economic growth and the central role of development experts (Barnett, 1988 Foster-Carter 1985; Hoogvelt, 1978; Hettne, 1990). It has been embedded in an understanding of knowledge which gives priority to technology and science and guided by a dualistic view of the world, which separates the material from the spiritual (Capra 1983, 1988). Over the past two decades, many people have come to see that this approach to social development has contributed to the destruction of many societies and community structures (Frank, 1970, Myrdal, 1971, Schumacher, 1974). It has brought with it the imposition of the cultural norms of the development institutions and their agents, as though these had some kind of universal validity. The sustainable livelihoods of people whose customs and value systems do not accommodate them have often been jeopardized as a result.

Today there is an increasing awareness that no programme can really improve human welfare and bring positive and lasting results, unless it is well anchored in the cultural norms and values of the affected society[1]. The central role of people, with their aspirations, attitudes, beliefs, spirituality, and with their own skills, know-how and creativity is gradually beginning to be recognized as a pre-requisite for the success of development programmes. Amartya Sen (1999) is unambivalent in his suggestion that people must set their own priorities.

The contention of this paper, therefore, is that an understanding of cultures and their underlying spirituality and religious traditions can and should pave the way to a new, less materialistic and technocratic development paradigm and to criteria for success. It is important to note that the gradual opening up to more culture sensitive approaches is linked to an increasing unease in the world about the shortcomings of 'modernity' which is now spoken of as 'late modernity' (Giddens, 1990; Bauman, 1991). Many see our era as characterized by an undifferentiated obsession with technology, consumerism, the desire for quick profits and quick solutions, and a general lack of respect for those who are left out of the benefits of the growth of prosperity. The supremacy of science and technology, greater efficiency and the reliance on heightened managerial skill to solve problems have all been unable to bring an end to hunger and malnutrition. Moreover widening disparities between the rich and the poor, social injustices, environmental destruction and a creeping depression and sense of meaninglessness are all products of our age (Giddens, 1991; Tomilinson, 1999, Nederveen Pieterse, 1995; Robertson, 1995).

The socio-cultural aspects of development as methods of collective learning and doing are now established as elements of the official development agenda[2]. It is not a question of rejecting all the benefits brought by modern scientific knowledge, but of weighing these up against the cultural losses they often imply. The heart of the struggle has been to be able to live with dignity on the basis of one's culture.

Culture may be relegated to a place of secondary importance because it is difficult to include cultural issues into a model for action which sets objectives at the beginning and uses only quantifiable data. But a process oriented approach, with more emphasis on qualitative evaluation, can lead us to appreciate and take account of the fact that culture is far from an addition to life, the icing on the economic and technological cake. On the contrary, it permeates all aspects of life. It contains the local perception of the meaning of life. It is a matrix, the software of social life, and its 'symbolic engine'. It can be a source of positive dynamism.

What matters in a cultural paradigm is therefore its capacity to generate self-respect, the ability to resist exploitation and domination, and to offer meaning to what people produce and consume, life and death, pain and joy. Culture is, in the final analysis, about meaning. And meaning ultimately dwells in the realm of spirituality that links organically the imminent and transcendental dimensions of human existence. Therefore culture rests in the realm of spirituality. Spirituality "that will have left behind both individualism (the fragmentation of the social) and scientific rationality (the fragmentation of consciousness)" (Kappen, 1994:35).

Conversely, culture can lead to inertia, if it becomes what Paulo Freire called "a culture of silence", with an internalized inferiority complex, leading to dependence (Freire, 1972). Cultural revitalization is then called for, in order to enhance development by generating a sense of self-confidence and mutual trust. This can lead to more participative democracy, to more responsible citizenship, to increased economic effectiveness, to creative technological change and to more sustainable poverty reduction. Then it becomes a paradigm of pedagogy in the Kuhnian sense for learning and doing with a view to development for communities and nations across the world (Kuhn, 1970). That any learning and doing process of life and for lifelong must be rooted in local culture. In fact "de-learning" often occurs in the absence of cultural sensitivity (Tomlinson, 1991).

METHODOLOGICAL DIRECTION

Methodologically three caveats to keep in mind when using a cultural pedagogy: 1] No culture is ideal, nor is any culture static. All cultures have to evolve in our rapidly changing world. Many may need radical challenges, changes and a greater balance, but these changes will only be brought about from within, since no outside view can be relied upon to be 'right' in any permanent sense. 2] Culture is not to be isolated from economics and power relations. All these fields are interconnected and influence each other. Cultures determine local economies, which in turn determine culture, and power relations and technology influence both. 3] Caution must be exercised in the face of generalizations about a 'people', a community. Within a culture, sub-culture abound, and they need to be taken into account, lest generalizing but erroneous interpretations are taken for granted, e.g. on issues of gender or caste, or when an ethnic group is prone to ignore the rightful existence of others (Said, 1993; Kappen, 1994).

The pitfalls of paternalism and ethnocentric do-goodism are to be avoided. We might call this empathetic approach 'interactive self-discovery'. Hence, a new paradigm that of reciprocity, should offer a framework for thinking about future interaction between North and South, West and East and a sense of co-responsibility for success or failure. Studying from a distance, instructing, top-down planning, "controlled transformation" are all ways of imposing an agenda form outside. Learning, planning and actions only bear full fruit when they are intensively participative. Instead of being treated as objects, people then become subjects.

Peoples' lives should not be compartmentalized by an approach, which separates behaviour from its deeper meaning (Schutz, 1962; Blumer, 1992). In fact, all practices, including economic practices, are rooted in the meaning which people give to their lives, that is in their culture and spirituality. Weberian notion of *Verstehen* gains significance in this proposed pedagogical process of lifelong learning for social development.

CONCLUSION

Today we are witnessing a clash between human freedom and market freedom, which all too often ends in the steamroller of profit maximization crushing human efforts to flourish, create and develop autonomously. In this paper, we have tried to point out that the idea of lifelong learning and doing geared to social development rooted in a purely material goal is alien and destructive to most people of the world. Faced with burning social, ecological and human issues, it is urgent that we should find more sustainable ways to organize life on our planet, ways which enable genuine human freedom and cultural diversity to thrive. Development strategies and projects still have a role to play. But even more important than these specific inputs are efforts to transform the global trends, which are hindering the autonomous development of people according to their own cultural norms and practices. Each culture, each civilization is called upon to relate to others in a spirit of joyful interest and compassionate love, lest we fall into the deadly war games of Samuel Huntington's 'clash of civilizations' (1996) signs of which have already began to threaten our epoch. Cultural apartheid in indifference or enmity, or total merger into a universal monoculture is sustainable propositions. The sustainability of the world lies in multiplicity in unity.

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PAPER 48

LIFELONG LEARNING IN CORPORATES – AN EMPIRICAL STUDY ON EFFECTIVENESS OF TRAINING ON CORPORATE EMPLOYEES

Ms. Shaista Sivakumar
Lecturer, Dept. of Training and Placement
Shanmugha, Arts, Science, Technology & Research Academy (SASTRA)
(DEEMED UNIVERSITY), Thirumalaisamudram, Tanjore – 613402

Ms. Sivagami Arun
Senior Research Fellow, Dept. of Sociology
Bharathidasan University
Tiruchirapalli 620 024.

INTRODUCTION

Adult learning has been claimed to be a separate, distinct and discrete phenomenon, something that stands alone as the clear object of theory development. For many academics establishing the distinctive nature of adult learning has had important professional ramifications. If we could establish irrefutable proof that adults learned in a way that differed in kind from the learning undertaken by children and adolescents, then at a stroke we could lay claim to an area of research (adult learning) and a set of practices (adult education) that were undeniably our own. In the USA and UK this position was reached in the 1980's. Then, just as adult education scholars began to feel a pleasant sense of credibility and stability, along comes an American President (Bill Clinton) who talks about lifelong learning and uses this phrase in a way that emphasizes the connections between schooling and adult education. In Clinton's 1992 to 1996 Democratic Presidential campaigns the ideas of lifelong learning, and the need to invest in the continuous retraining of adult workers, were continually involved. Then, in 1997, came the publication in the United Kingdom of the Dearing report of lifelong learning, a major policy document with great ramifications for higher education. Learning now starts to be conceived as a lifelong process with important connections established between schooling, higher education, workplace learning, and colleges of the 'third age'. (Brookfield 2002).

In this process of lifelong learning, a host of factors go into explain the process of learning and a wide range of scholars have contributed to this very relevant field of research. Looking at the issue from a psychological perspective, the immediate focus of attention is the cognitive process and patterns in adult life that dominate adult way of thinking, learning and understanding. Some of the issues that are involved hereunder are a) dialectical thinking – (Basseches-1989, Allman – 1985, and Irwin (1991), b) the capacity to employ practical logic, (Sinnott 1989, tennant (1991), Wagner (1992) c) "epistemic cognition" (Kitchener – 1986) or in other words the cognition knowledge of whether our cognitive strategies are sometimes limited, in what ways solutions can be true, and whether reasoning correctly about a problem necessarily leads to an absolutely correct solution and d) critical reflection (Mezirow, 1990, 1998: Brookfield, 1994, 1995). Whatever be the approach and diverse perspectives to adult learning and cognition the argument that adult cognitive development is a dynamic process and initiating, stimulating and fostering that process is the underlying logic and purpose behind adult learning be it formal or informal education and training. This paper seeks to explore the perception of adult corporate employees to the need for training, their cognition of the process

of training, receptivity and willingness to change and the psychosocial impact of training. Based on empirical research in a public sector corporate, the paper analyses the findings of the study that included supervisory level employees who had undergone a training program on life skills and personal effectiveness in less than 2 months duration.

OBJECTIVES OF THE STUDY

1. To assess the impact of training on the employees who had undergone the training.
2. To analyze their attitude towards the process of training and the need for training.
3. To analyze their willingness to learn and change as a result of training.
4. To find out the relationship between the socio-demographic background of the employees and their attitude towards training, willingness to change and impact of training.
5. To find out the level of employees satisfaction with respect to various aspects of the training programmes undergone.

POPULATION & SAMPLING

The supervisory level staff of the company who had undergone a training program on personal effectiveness within duration of 2 months formed the respondents of the study. Through a multi stage process the respondent group numbering 90 supervisory level employees were thus identified. Having identified the population based on inclusion and exclusion criteria, a census survey was done and hence no sampling procedure was involved. All the 90 respondents were administered the tools of data collection.

RESEARCH DESIGN, METHODS, AND TECHNIQUES & TOOLS OF DATA COLLECTION

The design is a descriptive research design as it sought to describe and analyze the impact of training and the attitude of the employees towards training. It also sought to analyze the relationships between the employees' personal background and its relationship with the training impact, attitude and willingness to change. Since multiple variables were involved and the study needed a flexible approach the descriptive research design was adopted.

The predominant method used to collect data was the attitude survey and the major technique was the questionnaire since this serves the basic purpose of collecting primary data from the respondent group. The secondary data on the scheduling of training programs, the list of trainees, feedback of the programs etc was collected in the HRD department of the company. The questionnaire comprised of three major indexes developed by the researchers and tested for their validity and reliability. Content validity was established by a group of experts in the field who approved of and gave shape to the final draft of the indexes and reliability was tested using test-retest the split half methods. The three major indexes being – the attitude index on attitude towards need for training, satisfaction with the training program index, the training impact index, and willingness to change index.

AGENCY DESCRIPTION

A giant public sector company housing about 10,500 employees (out of which 1500 are in the supervisory cadre) in Tiruchirapalli district was chosen as the agency for the study. A separate HRD department in the company caters to the training needs of the employees and regular and periodical training programs are conducted to all categories of employees on a wide range of issues including technical, non technical, HR and life skills, and specific areas of general interest including team skills, stress management, personal effectiveness. Time management etc. Professional consultants are invited to conduct the programs. The policy of the company is that it is mandatory for all employees to undergo training for a minimum duration of three days per annum. A democratic process is followed in that the identification of training needs is done by the employee himself and his immediate superior. Both in-house and out-house training is conducted. The recent training programs conducted for the supervisory level employees were on personal effectiveness and life-skills which included themes like goal setting, team building, stress management, interpersonal relations etc. and within a duration of two months 90 supervisory level employees had attended the program in batches of 30 each. The investigators interviewed all the 90.

DATA ANALYSIS

The data was organized, tabulated and analyzed using simple statistical procedures, and interpretations and conclusions were drawn based on the distributions.

MAJOR FINDINGS OF THE STUDY

The findings have been discussed in the light of three major dimensions that have been focused in the study. Namely – A) attitude towards need for training B)

A) ATTITUDE TOWARDS NEED FOR TRAINING S& SATISFACTION WITH THE TRAINING PROGRAM:

1. Majority (89%) of the supervisors felt that training was essential for all people at all ages.
2. Most (76%) of the supervisors felt that training should be made mandatory for all workers.
3. A high majority (97%) of the supervisors felt that training had long-term benefits for one's career.
4. Most of the supervisors (75%) felt that training brings about a positive change in the individual.
5. Most of the supervisors (82%) felt that continuous and periodical training is vital for people in all walks of life irrespective of vocation or profession.
6. Majority of the supervisors (87%) endorsed the view that training is a process of lifelong learning and that it should be a continuous process rather than a one-time venture.
7. There was no correlation between ages, years of experience, income, family size (0.067, 0.123, 0.201) and the respondents' attitude towards training.
8. There was no relationship between marital status, category of employment, and attitude towards training. ($P>0.05$)

B) SATISFACTION WITH THE TRAINING PROGRAM

1. Most of the respondents (75%) were greatly satisfied with the content of the training program and the concepts discussed.
2. Most of the respondents (82%) expressed satisfaction with the methodology and techniques adopted in the course of the program.
3. The respondents (51% & 49%) were almost equally divided with regard to satisfaction with the time scheduling of the program and the time given for the exercises.
4. The respondents (47%) (53%) were almost equally divided with regard to the expertise of the resource persons in the program.
5. Majority of the respondents (76%) felt that the program was well organized and did not cause inconvenience to the participants.
6. Most of the respondents (85%) expressed satisfaction with the resource materials provided.
7. Majority of the respondents (87%) expressed satisfaction with the clarification of concepts and the level of interaction of the resource persons with the participants.

C) IMPACT OF THE TRAINING ON THE INDIVIDUAL

1. Most of the respondents (77%) agreed that the training program changed their perspective to life.
2. Majority of the respondents (75%) agreed that the training in life-skills and personal effectiveness.
3. A high majority of the respondents (90%) felt that the training program made them more competent.
4. Most of the trainees (79%) felt that training program resulted in an attitudinal change.
5. Majority of the respondents (77%) endorsed the view that the training helped them refine their thought and brought about a cognitive restructuring.
6. Most of the respondents (83%) felt that they were now more clear and focused as a result of the training program.
7. There was no correlation between age, family size, years of experience and income of the respondents and the felt impact of the training program on them (0.034, 0.176, 0.201, 0.098)
8. There was no relationship between marital status, category of employment and the felt impact created by the training program. ($P>0.05$)

CONCLUSION

The study is a breakthrough in the sense that the positive findings especially with regard to the attitude of the trained supervisors towards the need for training, impact of training, and satisfaction with the training etc spell good for the corporate who believe in the need for lifelong education for their workforce to make them more enlightened, competent, enlightened and empowered in the process. This may be an exemplary model which could go a long way in restructuring the training experiments and policies of other corporate as well and further reinforce the importance of continuous training and hence a process of lifelong learning for the workforce. However though we see a process of cognitive restructuring, application of critical thinking, logic and dialectical thinking and a definite metanoia or shift of mind in the perspectives and attitudes of the trainees, the process

of training does not gain validity if the change in thought is not accompanied by a concrete and positive change in action. This resistance to change or rather a hesitation or reluctance to change is more pronounced among older members of the workforce as evident in the study. So the glaring truth is that despite being open to ideas and innovative thoughts the older workforce is unwilling to experiment with change in practical terms. It is here that the corporates need to focus their attention. The older workforce should be gradually made to accept the change and the need for altering the structure according to the changing times should be reinforced. Motivational strategies – financial and non-financial – should be worked out and if positive reinforcement doesn't work a carrot and stick approach could be adopted. The core of the issue here is a paradigm shift in the mindset of the individuals involved and hence the process should be a gradual yet consistent approach through a repetitious sequence of training over a period of time so that the definite shift in mind forces the individual to prepare himself for action. This is what organizational development is all about – a process of unfreezing, Moving and Refreezing. As long as this process in the direction of a desired change the corporates are in a Win-Win situation.

PAPER 49

ACTION RESEARCH IN EDUCATIONAL SETTINGS

Sonny Jose & Prakash Pillai R.
Loyola College of Social Sciences
Sreekariyam P. O.
Thiruvananthapuram – 695017
Kerala,India

INTRODUCTION

The realm of higher education in Kerala has been facing a crisis for various reasons. The researcher proposes to list a few of the most commonplace aspects:

The preoccupation of the parents with "professional" education exclusively attributable to the disciplines, namely engineering and medicine

The over zealousness of the parents to get their children into these "professions" vs. the aptitude and aspirations of the individual learners

The current educational policy permitting enmasse startups in the form of self-financing professional institutions vs. the adequacy of actual / available infrastructure

The impact of delinking pre-degree (10+2) courses from the mainstream University education without proper planning out infrastructure and personnel allocation

The ever increasing supply of professionals vs. the slowdown [e.g. the "bubble-burst" in the computer industry and the decline in the demand for specializations [e.g. in the realm of medicine, worldwide]

The imbalance between the social vs. economic development unique to Kerala

The economic down turn by way of:

Fast drying employment opportunities, and consequently, remittances from the Middle East (owing to recruitment policy changes)

Shrinkage in agricultural land and agricultural outputs

Preoccupation with non-productive investment

Fall in prices of cash crops (cocoa, rice, rubber and coconut)

Lackluster performance of the capital market

Absence of entrepreneurship coupled by negative industrial growth

Professional and academic development vs. ground realities and requirements (social, business, industry, political, learner [psychological] needs, ecology, etc.)

The complexity of the situation in our State demand prudence and proper orientation at every level of career planning and development.

DEFINITIONS

Action Research in education is study conducted by colleagues in a school setting of the results of their activities to improve instruction. (Carl Glickman 1992)

Action Research is a three-step spiral process of (1) planning which involves reconnaissance, (2) taking actions, and (3) fact-finding about the results of the action. (Kurt Lewin 1947)

Action Research is a fancy way of saying let's study what's happening at our school and decide how to make it a better place. (Emily Calhoun 1994)

Action Research is a form of self-reflective enquiry undertaken by participants in social (including educational) situations in order to improve the rationality and justice of (a) their own social or educational practices, (b) their understanding of these practices, and (c) the situations in which the practices are carried out. It is most rationally empowering when undertaken by participants collaboratively...sometimes in cooperation with outsiders. *(Kemmis cited in Hopkins, 1985)*

Action Research ...aims to contribute both to the practical concerns of people in an immediate problematic situation and to the goals of social science by joint collaboration within a mutually acceptable ethical framework. *(Rapoport cited in Hopkins, 1985)*

Action Research is the process by which practitioners attempt to study their problems scientifically in order to guide, correct, and evaluate their decisions and actions. (Stephen Corey 1953)

Action Research ...is the systematic study of attempts to improve educational practise by groups of participants by means of their own practical actions and by means of their own reflection upon the effects of those actions. *(Ebbutt cited in Hopkins, 1985)*

AR CHARACTERISTICS

Action research is basically explained as a process of inquiry or research in the context of focused efforts to improve the quality of an organization and its performance. It usually is designed and conducted by practitioners who analyze the data to improve their own practice. Action research can be done by individuals or even by a teams of colleagues. The team approach is called *collaborative inquiry*.

Action research has the potential to generate genuine and sustained improvements in schools. It provides the educators new opportunities:

to reflect on and assess their teaching

to explore and test new ideas, methods, and materials

to assess how effective the new approaches were

to share feedback with fellow team members

and to make decisions about which new approaches to include in the team's curriculum, instruction, and assessment plans

ACTION RESEARCH DESIGN

The essentials of action research design are considered by Elliott (in Hopkins, 1993) as per the following characteristic cycle:

Initially an *exploratory* stance is adopted, where an understanding of a problem is developed and plans are made for some form of interventionary strategy. *(The Reconnaissance & General Plan)*

Then the intervention is carried out. (The *Action* in Action Research)

During and around the time of the intervention, pertinent *observations* are collected[12] in various forms. (*Monitoring the implementation* by Observation)

The new interventional strategies are carried out, and the cyclic process repeats, continuing until a sufficient understanding of (or implement able solution for) the problem is achieved *(Reflection and Revision)*.

Figure 1: Action Research Protocol after Kemmis (cited in Hopkins, 1985)

The figure 1 clearly displays the iterative nature of AR along with the major steps of *planning, action, observation* and *reflection* before revising the plan. This may be thought of as similar in nature to the numerical computing technique known as ***successive approximation*** - the idea is to close in upon a final goal or outcome by repeated iterations.

Later protocols reflect changes or rather enrichment in the goal as determined via experience during the reflections based on the earlier iterations of AR. Figure 2 reflects the evolution of the general idea or main topic of interest throughout the process.

Figure 2: Action Research after Elliott (cited in Hopkins, 1985)

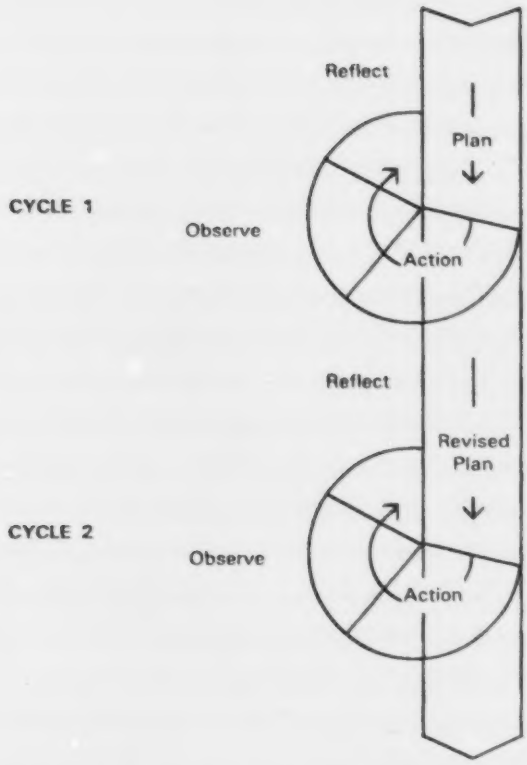

Figure 1

Elliott's model emphasizes constant need for evolution by way of refinement and redefinition of the original goal through a continuing series of reconnaissance recurring during each cycle. The reconnaissance necessarily includes some degree of analysis. This design permits much greater flexibility, and seeks to «*...recapture some of the "messiness" which the Kemmis version tends to gloss [over]* » (Hopkins, 1985). Ebbutt further illustrates the evolution of the overall plan through a spiral analogy, as described in Figure 3.

Figure 3: Action Research Protocol after Ebbutt (cited in Hopkins, 1985)

The Essentials of AR

One of the major objectives of AR is empowerment; all the participants (whether it be teachers, students or researchers are expected to negotiate meaning from the data generated and thereby contribute to the selection of intervention strategies. Action research, having been designed based on the needs of the participants demands for unfettered, continuous dialogue and *communication* between the researcher and the participants.

Secondly, the key component involved in action research is the notion of praxis. Action research is intended to be the reflective counterpart of practical diagnosis (Elliott, 1978). Schon (1983) describes the use of *reflection* to generate models from a body of previous knowledge. These models are used to re-frame a problem; then experiments are performed to bring about outcomes which are subjected to further analysis. This model (called reflection-in-action) frames means and ends interdependently and recognizes that there is little or no separation of research from practice, little or no separation of knowing and doing. Schon's model of reflection-in-action compliments the iterative and investigative natures of action research.

ACTION RESEARCH METHODOLOGY

1. A study team of two or more researchers is formed for a yearlong study commitment. Members include teachers, principal, university professors, business partners, or other interested parties.
2. The study group meets on a regular basis. Depending on the group, they may meet as frequently as 2 hours every 2 weeks to once a month for 2-3 hours.
3. A focus area of interest in an academic student learning area is selected. The various members of the group may be studying on different questions.

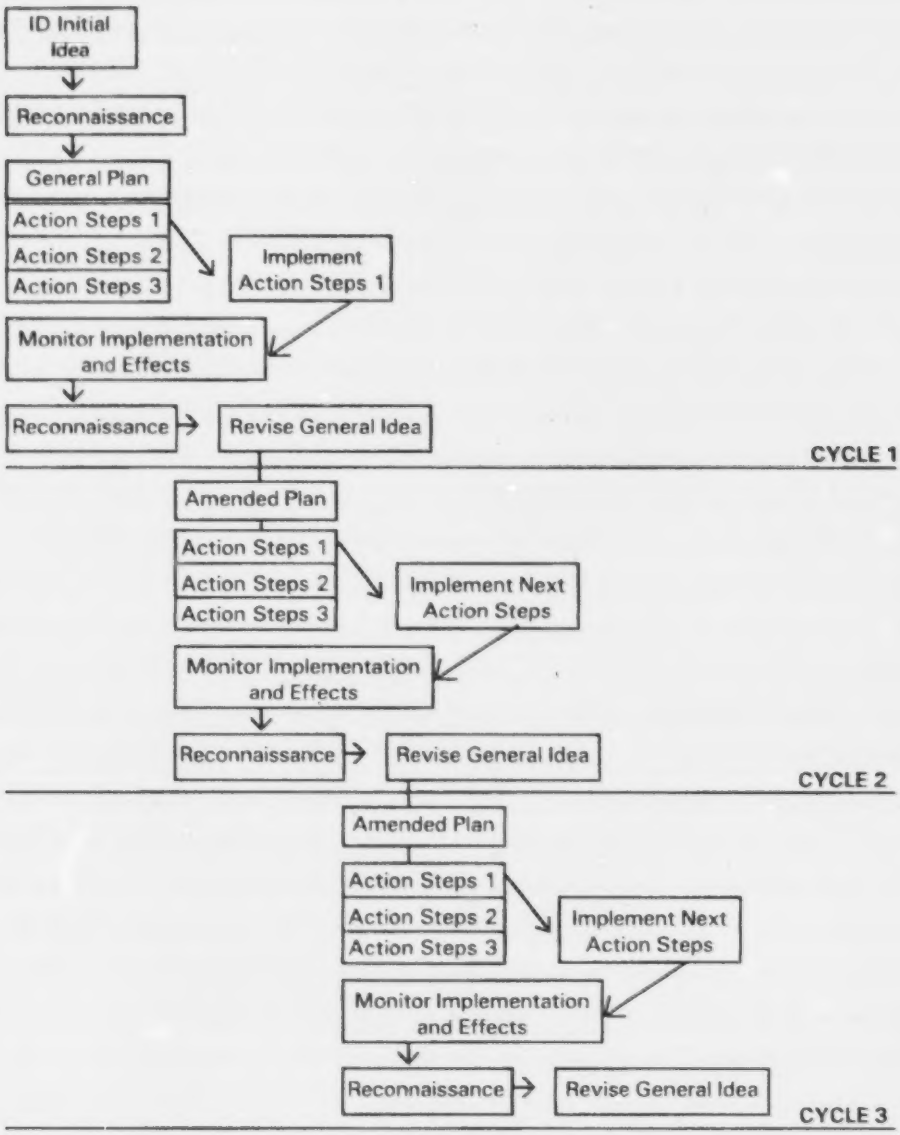

Figure 2

4. The individual or team of researchers learns and implements the action research process to collect, organize, and analyze data on students and on the learning environment. The study group expands their knowledge of how students should learn, what are the best teaching practices, identify staff development needs and develop a plan of action to change the learning environment.
5. A coach provides facilitation to support the meetings of the group.
6. The coach and study team or individual researchers attend on-going training sessions on implementing the action research process and on identified staff development areas.
7. The researchers share their findings with others

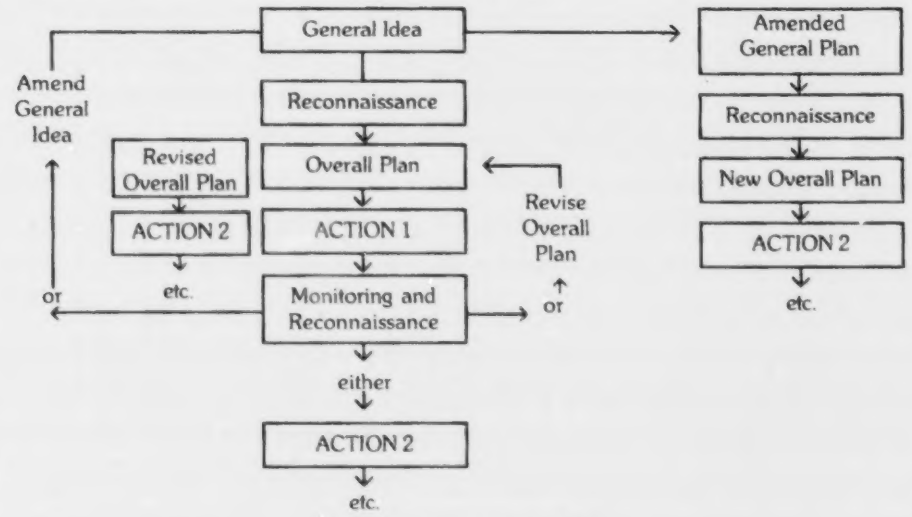

Figure 3

THREE APPROACHES TO AR

I. TEACHER RESEARCHER

Focus	School Improvement; focus on a student learning area of collective interest
Support	From school commitment and leadership and external agencies or groups
Audience for Results	The entire school community
Impact	Great potential to impact school restructure and change

II. COLLABORATIVE RESEARCH

Focus	On changes in one classroom
Support	For the individual varies
Audience for results	An individual teacher
Impact	May or may not reach beyond the classroom

III. SCHOOLWIDE ACTION RESEARCH

Focus	Changes in one or more classrooms, grade level, team or department
Support	Usually built in (university, educational service agency, district, etc.)
Audience for Results	Two or more educators
Impact	Grade level or department, potential for partnerships

AR: A FINAL WORD

"You cannot understand a system until you try to change it" -(Lewin)

Action research comprises a family of research methodologies, which aim to *pursue action and research outcomes* at the same time (PAR, action learning, soft systems methodology, etc.). It therefore has some components that resemble consultancy or change agency, and sometimes even field research. The focus is action to improve a situation and the research is the conscious effort, as part of the process, to formulate public knowledge that adds to theories of action that promote or inhibit learning in behavioural systems. In this sense, the participatory action researcher is a practitioner, an interventionist seeking to help improve client systems. However, lasting improvement requires that the participatory action researcher help clients to change themselves so that their interactions will create these conditions for inquiry and learning. Hence, to the aims of contributing to the practical improvement of problem situations and to the goals of developing public knowledge we can add a third aim of participatory action research, to *develop the self -help competencies* of people facing problems.

The concept of *"learning by doing"* in which learning is perceived as experiential and reflexive (*see change & learning*) is fundamental to this approach. It recognizes that people learn through the active adaptation of their existing knowledge in response to their experiences with other people and their environment. Moreover, the process of building on experience is a natural one for most people and action research provides a *framework* (or a definite structure) for formalising and making this process more effective. By making explicit and documenting the processes by which individuals carry out their activities and problem solving processes allows for the fine tuning and improvement of these processes. And while action research is inherently a collaborative approach, it is also useful as an approach to one's individual work.

How do we take it to the Class?

The researcher acknowledges that in order to practise the methodology as suggested by the body of knowledge on AR, one has to consider the three characteristics, action, reflection, learning and finally developing self-competencies that would help to translate this experience to other spheres in life.

The following steps may be appropriate for planning with aspirants/students:

Step 1.Visualizing an ideal position in future; what/where one would desire to be. This may be a dream position/job. To make it more realistic it should be as far as possible specific and associated with a timeline[2 years henceforth, 5 years henceforth]. E.g. a trainer-consultant in 5 years time, employing six (a coordinator, 3 field workers, a systems analyst, a receptionist, earning an average of Rs.60, 000 p.m.)

Step 2.Reviewing the dream with practitioners, professionals, teachers and experts in the field. Exposure visits to organizations, NGOs, offices connected with ones vision helps to prune 'dreams' into more realistic plans.

Step 3.Determining the actual requirements for one to qualify to be at Step 2. E.g. the capital investment, qualifications (a Ph.D. in public administration / foreign studies, with an MBA in Training and Development, with a post graduate diploma in finance / accounting and exposure to PRA techniques)

Step 4. Assessing where exactly one stands in terms ones 'Strengths' and 'Weaknesses'

Step 5.Determining the gaps / developmental requirements with respect Step 3.

Desirable improvement on one's core competencies (strengths). e.g. reasonable good communication skills, oration, grooming.

Ascertaining what is to be done of one's weak points, e.g. poor in report writing, ignorant of accountancy, computer illiterate.

Step 6.A realistic, time bound plan to meet the developmental requirements or bridge the gaps; e.g. Taking public speaking lessons by third semester, preparing for UGC-NET exam during the IVth Semester, enrolling for Ph.D, attending to evening classes for accountancy, enrolling for PGDCA during the IIIrd Semester, etc.

Step 7. A periodic review (weekly, fortnightly, monthly, semester wise, annual basis)

CONCLUSION

Planning nor the relevance of planning is nothing new. However, there is growing realization on the quality of planning to be done. Till recently planning was done by the expert, in a *top-down* fashion perhaps out of our ignorance in recognizing the necessity of the stakeholders to participate in order to claim the ownership and the responsibility of the outcome. Planning in the educational setting must include all the stakeholders (the learners, the teachers/ facilitators, parents, the management, the potential employers, the general public, financial institutions, NGOs, the politicians, the industry, the policy makers, bureaucrats, etc.). Only then can we have a clear perspective. This also would help the incumbents and the imparters to reflect, and in so doing enrich the goals step by step. Most essential at each stage is a periodic review of the goals. In the ultimate analysis, it helps the individuals develop confidence and competency, with the maxim to excel at everything they do.

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EXPERIENCES IN LIFELONG LEARNING

PAPER 50

KERALA MODEL OF LIFELONG CONTINUING EDUCATION

T. S. Nair
Programme Coordinator
State Resource Centre, Kerala

INTRODUCTION

The idea of a 'Learning Society' was first put forward by UNESCO in its famous report (1972), titled 'Learning to Be'. According to this UNESCO report, a learning society is one in which all agencies of a society are educational providers, not just those whose primary responsibility is education. Similarly, all citizens should be engaged in learning, taking full advantage of the opportunities provided by the learning society.

Based on the board theoretical objectives of the new scheme of continuing Education formulated by National Literacy Mission (NLM), Govt. of India, and the experiences through various successful programmes, the State of Kerala has formulated a scheme of Life Long Continuing Education Programme.

KERALA EXPERIENCE

The educational and social reforms of Maharajas, contributions of Christian Missionaries, Sree Narayana Movement and Nair Service Society in the area of education, contribution of social reformers laid strong Education base in Kerala. The Socio-political movements and freedom struggle played a very important role in creating suitable environment for people's participation. Excellent network of Rural Libraries, better transport and communication facilities, trade union movements, youth organisations, people's perception towards education, social mobility, political commitments etc. are some major aspects which contributed to a strong base to literacy programmes.

The Kerala Grandhasala Sangham, now named Kerala State Library Council, organised 47 rural libraries in 1945, and increased to 6000. These rural libraries served as good community centres by organising various programmes. Kerala Association for Non-Formal Education and Development (KANFED) a leading Non-Governmental Organisation, which is the off-Shoot of Kerala Grandha Sala Sangham, led the various literacy programmes since 1977.

Subsequently the Government of Kerala started Farmers Functional Literacy Programme (FFLP) and Rural Functional Literacy Programme (RFLP) through Development Departments. Then Universities of Kerala and Calicut started Centres / Departments of Adult and Continuing Education and Extension and they also had literacy centres as part of the National Adult Education Programme (NAEP) and Mass Programme for Functional Literacy (MPFL). National Service Scheme Volunteers were also pooled into these activities.

The People's Education and Literacy Campaigns, Kottayam (PELCK) was started in Kottayam Town with the intension to make the town fully literate within a period of 100 days. This venture was commenced with the help of National Service Scheme (NSS) Volunteers of Mahatma Gandhi University and District Administration. The campaign was successfully completed in 100 days.

The idea of the campaign for total literacy in Ernakulam district was generated from PELCK. The District Administration in collaboration with Kerala Sastra Sahitya Parishad (KSSP) started the district campaign. The programme commenced on 26th January 1989 and ended on 25th January, 1990.

The successful experiment in Ernakulam gave an impetus to enlarge the campaign throughout the State. Kerala Saksharatha Samithy (K.S.S) was formed and steered the programme. National Literacy Mission (NLM) duly endorsed the project by using all available infrastructures with the co-operation of people and the administrative machinery. The programme commenced on 4th January 1990 and successfully completed on April 18, 1991.

The Post Literacy activities were for one year and followed Continuing Education Programmes. Jana Vidya Kendras (J.V.K) and Akshara Sanghams were started but the programmes lacked momentum and were becoming deadweight. Again a new project on Lifelong, Continuing Education was drawn up in 1997 with full financial assistance from National Literacy Mission, Govt. of India.

KERALA MODEL OF LIFELONG, CONTINUING EDUCATION

A new project on Life Long, Continuing Education was drawn up in Kerala taking into account the changed attitudes and expectations of the community. The successful TLC has made people aware of their rights and privileges and therefore Continuing Education has to suit the Socio Economic milieu. The implementation of the programme will follow a highly decentralised model, utilising fully the potential of the three-tier panchayats.

KERALA STATE LITERACY MISSION AUTHORITY (KSLMA)

On par with the National Literacy Mission, Kerala State Literacy Mission Authority was formed. State level activities are planned, directed and monitored by the KSLMA. At district level the District Literacy Missions (DLM), are established by KSLMA to plan, implement and monitor district level activities.

Various Missions are constituted from ward level to District Panchayat level, viz. District Panchayat Literacy Mission, Block Panchayat Literacy Mission, Muncipal Literacy Mission and Corporation Literacy Mission and Grama Panchayat Literacy Mission. At ward level Ward Saksharatha Samithies are also formed. All levels of literacy missions are headed by people's representatives.

STATE RESOURCE CENTRE, KERALA

The State Resource Centre (SRC) Kerala started functioning in Kerala on 5th July 1978, expected to provide academic and technical Resource Support to Adult non-formal, Continuing Education Programmes of the State. SRC is mainly engaged by organising training programmes for all levels of functionaries, preparing Publishing teaching/learning materials, innovative projects, research studies, evaluation and extension activities. Now the SRC Kerala is registered separately to retain the voluntary character and autonomous functioning. It is fully funded by National Literacy Mission, Government of India.

CONTINUING EDUCATION CENTRES

National Literacy Mission sanctioned 3500 Continuing Education Centres (CEC) and 500 Nodal Continuing Education Centres (NCEC) to Kerala. Being an evolving project, the centres need effective community participation and local support. The responsibility of running the centres was entrusted with the local self Governments in the Kerala situation. Ten percent of the centres are entrusted to leading Non-Governmental Organisations (NGOs). As a model project, the administration and management of the centres are its own characteristics and specialties.

The CECs are mainly distributed to Grama Panchayats and NCECs to Block Panchayats. The District Panchayats are entrusted to run a Model Nodal Continuing Education Centre (MNCEC), which will function as models for other centers in the district. Municipalities and City Corporation have also started CECs and NCES proportionately.

Kerala is the only State in India where all the districts (14) are exposed to Continuing Education Programme (CEP). Even though there is an approved frame for CEP at national level, the State as well as the districts have taken the freedom to plan and implement the programme according to the social and educational needs of the community in tune with the application technology. The concept of "Beyond Letters" is theoretically approved by the society of Kerala.

PRERAKS AND ASSISTANT PRERAKS

Preraks and Assistant Preraks are the Key Persons of the Continuing Education Centres. Running of the day-to-day activities and also, the entire success of the centre mainly rests on the Preraks and Assistant Preraks. They have to provide learning opportunities and conduct a variety of activities for the benefit of neo-literates and other members of the community.

KEY RESOURCE PERSONS

Resource Persons are identified in each district to mobilise resource support. They were also given proper training at State level by State Resource Centre. The trained KRPs are supposed to assist the training of other functionaries of their districts. The KRPs are also responsible for monitoring the CEC activities.

FUNCTIONS OF CECS

The broad functions of CECs/NCECs can be enumerated as follows:

Teaching - Learning Centre for remaining non-literates and neo-literates.

Library and reading room.

Venue for group discussion.

Venue for vocational training programmes and skill upgradation.

Venue for extension facility of other development departments.

Promoting sports and adventure activities.

A composite information window.

Serve as a community centre.

TARGET - SPECIFIC FUNCTIONAL PROGRAMME

As per the guidelines of National Literacy Mission, the State Literacy Mission has also adopted the four major Target Specific Functional Programmes through the Continuing Education Centers. These programme are implemented through a variety of delivery mechanisms. They are,

(A) EQUIVALENCY PROGRAMMES :-

The EP Programme provides an opportunity to adults and out of School Children who have acquired basic literacy skills or who have completed primary education and who are willing to continue their education beyond elementary literacy. In Kerala, through CECs Fourth Standard equivalency programmes are conducted successfully. Steps are being taken to start Seventh and Tenth Standard equivalency programmes.

(B) INCOME GENERATING PROGRAMMES :-

IGPs are those Vocational and Technical Education Programmes, which help the participants to acquire or upgrade Vocational Skills and enable them to conduct income-generating activities. The CECs of Kerala have organised varieties of Vocational Trainings and some of them have come forward to start income generating units which help to raise the income of CECs and also of the beneficiaries.

(C) QUALITY OF LIFE IMPROVEMENT PROGRAMMES :-

QLIPs are especially significant type of Educational programmes designed to enhance the well - being of all citizens with essential knowledge, attitudes, values and skills to enable them to improve quality of life as individuals and as members of the Community. In Kerala, various awareness programmes viz. Population, Health, Environment, Legal, Citizenship, Developmental Schemes, Employment opportunities, etc have been organised. The total quality of life of people thus improves.

(D) INDIVIDUAL INTEREST PROMOTION PROGRAMMES

The IIPP aims to provide opportunity for individuals to participate in and learn about their chosen social, cultural, spiritual, physical and artistic interests. The focus of IIPs is personal development by providing opportunities for promotion of specialised individual interests which may improve the quality of Human Resource of the society. Talented people are identified by the preraks from the community and provide various opportunities for higher studies as well as for better employment.

RESPONSIBILITY OF LOCAL BODIES

The 73rd and 74th amendments in the constitution, empowering the local bodies for self governance under a three-tier Panchayat Raj system provide provisions to undertake various suitable educational opportunities to the community. The effective participation in 'Grama Sabha' and other decision making bodies at local level in development matters and day to day governing can be ensured only if they are properly educated and trained.

Thus, the CEP entrusted to local bodies are functioning in the State with diversification and need oriented programmes. The overall management, monitoring, selection of preraks and conduct of day to day activities of centers are the responsibilities of the Local Bodies.

ROLE OF NGO'S

Involvement of NGO's at grass root level has given a new strength to the programme at village level. Youth clubs, Women's Association, Arts / Sports clubs, Libraries and such other agencies come forward to undertake a CEC/NCEC either directly from KSLMA or from Local bodies. They organise local specific programmes according to the felt needs of the society.

FINANCIAL ASSISTANCE

The Govt of India provide 100% Financial Assistance to the CECS initially. Finally the State Government shall take over the responsibility for the continued running of CECs through Panchayat Raj Institutions or other local bodies. The CECs will get Rs. 25,000 and NCECS will get Rs. 45,000 per year as recurring expenditures. A non-recurring amount of Rs. 25,000 and 45,000 will be admissble to CECs and NCECs respectively for the first year. These amounts are released to local bodies by KSLMA for effective implementation of the programme.

In addition to the Govt. grant each local body is to provide sufficient amount from their budget.

CONCLUSION

In short, the Lifelong Continuing Education Programmes started in Kerala, constitutes a milestone in educational attainment because a non - literate person passes through the phases of basic literacy and post literacy and develops a strong demand for further learning inputs. It is also an ideal State because ultimately, what all of us seek, is a social environment in which knowledge and information are important determinants of human development. Of course, it is a model for other States of India.

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PAPER 51

ERADICATION OF POVERTY THROUGH PEOPLE'S PARTICIPATORY APPROACH: AN EVALUATION OF 'JANMABHOOMI' PROGRAM IN ANDHRA PRADESH, INDIA

D. Venkateswarlu
Professor and Head of the Department of Sociology
Sri Venkateswara University
TIRUPATI-517 502 Andhra Pradesh

In the post-independent India, the government led by Jawaharlal Nehru had put a major thrust on the welfare of the poor and the deprived. This was in tune with a similar policy followed in other democracies of the world, and the Gandhian dream of seeing India as a vibrant democracy with strong roots in villages and elimination of poverty.

The country's annual budgets had allocated sizeable sums of money for the social welfare. The Economic Survey of 1999-2000 pointed out that 37.18 per cent in rural areas and 32.40 per cent in urban areas continue to be poor as in 1993-94(p.168). In the Indian social context most of the poor belong to the lower castes like Scheduled Castes, Other Backward Classes and the Scheduled Tribes. Therefore, economic justice (for the poor in general), and social justice(for the above sections in particular) have always been proclaimed to be on top of the agenda of every government since Independence. Independence Day Addresses by successive Prime Ministers of the country have regularly announced new welfare policies for the economic poor.

Such a policy is understandable in a democracy where people are the central actors. The political parties too vied with each other in announcing major welfare programs for the poor and the deprived in their election manifestos which is usual in democratic politics. They stoutly defended the interests of the poor and protested strongly against any cuts in the budget for the poor both within and outside Parliament.

This policy percolated down to the States too. Andhra Pradesh is a major State with a population of a little over seventy-five millions, the fifth largest in the country. The State with its present structure was formed on November 1, 1956 after a political movement which forced a reorganization of the States. The State has had different Congress Party-led governments from 1956 to 1983 and again from 1989 to 1994. A regional political party, Telugu Desam, started by a charismatic Telugu cine actor N.T.Rama Rao, emerged as a strong challenger to Congress in 1982 and formed the government in 1983, 1994 and 1999.

The present focus of the paper is on a comprehensive program, namely Janmabhoomi Program(JBP), which was introduced by the Telugu Desam government on January 1, 1997. It incorporates both physical infrastructure development and social welfare programs for different sections of the State who are poor and deprived. The JBP is innovative in one sense – it has brought under one umbrella different welfare schemes, namely Jawahar Rozgar Yojana, Nehru Rozgar Yojana, Old Age Pension Scheme, Rural Drinking Water Supply Scheme, immunization of pregnant women and children, and other such schemes. Thus, its coverage is much larger than the Community Development Program of the 1950s. Further, the specific focus of each phase of the JBP was on a single issue like literacy, women and children, health, animal health, agricultural development and the like.

The present Chief Minister of the State, N.Chandrababu Naidu, who is a son-in-law of N.T.Rama Rao and has been in office since 1995, introduced the program in 1997. He drew inspiration, in his own words, from Seamul Undong experiment of South Korea. A similar experiment by the name of Decentralized Planning or People's Plan has worked successfully in Kerala, the most literate State in India. However, any reference to the latter experiment is consciously avoided by leaders and bureaucrats alike in Andhra.

This paper proposes to discuss the context in which the above program was introduced, the values and principles, what it seeks to promote the various components of the program and, finally, an evaluation of the same.

SOCIAL CONTEXT

Compared to the six most advanced States[1] of India, Andhra Pradesh is not well-placed. Let us look at some parameters:

Table-1

	Andhra Pradesh	Six Advanced States	India
Poverty (%) (1987-88)	31.7	27.3	29.9
Literacy (%) (1991)	44.1	55.6	52.1
Female literacy (%)	32.7	42.4	39.3
Crudebirth rate (Per 1000 population)	25.8	27.8	29.9
Infant mortality rate (Per 1000 live births)	73.0	65.1	80.0
Sex Ratio	972	935	927

State Government publication, 'Janmabhoomi - Mahodyamam,' 1996, p.4.

The State is way behind the national average and the six advanced States in respect of poverty, literacy and female literacy. It is only in respect of crude birth rate and sex ratio that the State has performed better than the other States in the country. This is no small an achievement. The government has activated the machinery of the departments of family welfare to educate and motivate the general public and succeeded in convincing or persuading them to accept sterilization. It also involved primary school teachers who command respect in the village community and officials of the revenue department who wield authority over the village as they control the land records. Further, although male-preference is a strong value among the Telugus, female infancticide is not a prevalent practice in the State. A few odd cases of female foeticide or desertion of female infants do happen, but can only be considered as insignificant.

In respect of infant mortality, the State has performed better than the national average but is still a way behind the six advanced States. The health facilities that exist in the State are still not fully satisfactory. Dearth of medical and para-medical personnel and non-availability of drugs are some of the problems that plague the medical establishment of the State. Absenteeism of the medical personnel is also a serious problem. Consequently, private health sector is developing as a booming industry, leaving the poor and lower middle classes in the lurch.

In July 1996 itself, at the Chief Ministers' Conference, a resolution was passed to achieve the following objectives by the year 2000:

1) to supply safe drinking water to all the villages and towns;

2) to provide primary health care to all the villages and towns;

3) to provide access to primary education to all;

4) to construct houses for all the shelterless poor families;

5) to introduce mid-day meals scheme to all the primary schools in both the rural and urban areas;

6) to provide for transport and communication links to all the villages and habitations hitherto not connected, and

7) to strengthen Public Distribution System(P.D.S.)[2] to provide succour to the poor.

It is against this background that the JBP was started on January 1, 1997, to coincide with the New Year's celebration, which has become a pan-Indian festivity for the last many years, thanks to the western legacy.

JBP VALUES

The JBP was introduced with an intention to promote the following social values:

1) sacrifice: every citizen is requested to remember the great sacrifices made to achieve freedom for the country and inculcate the same spirit to live above self and for others which, in turn, would instill collective cooperation;

2) hard work: every person needs to work hard so that the nation progresses;

3) honesty: people should practise what they preach; this wins for them the trust of others;

4) self-help: people can solve many problems by themselves, they don't have to wait for others; this attitude instills self-pride and satisfaction;

5) self-respect: one has to realize his/her own and others' capabilities; self-respect also has to combine with self-confidence;

6) striving for highest standards: every person has to strive for the highest standards in his/her work and for perfection; he/she is not to be satisfied with small achievements, and to inculcate scientific perspective which is essential in the modern world; and

7) achievement-satisfaction: a person gets immense satisfaction only when he/she has done a socially useful and purposeful job.

JBP Principles

The JBP also aimed at inculcating certain principles:

1) people's participation: as the people are the central factor in a democracy, their voluntary and total involvement is a prerequisite in any social action;

2) equality: it is necessary to treat women on par with men and to encourage their role in nation-building; it is also essential to treat everyone as an equal irrespective of religious, caste and class affiliations as any discrimination based on these will only push the country backward;

3) transparency: this pertains to the functioning of the government; a transparent administration wins the trust of the people; officials are to coordinate and share information with each other; it also encourages innovations by the officials;

4) accountability: officials are to be made accountable for their actions; this leads to two things – one, people will start feeling that the government is their own and the other, government can ask from the people what is due from them;

5) innovative way of thinking: every person and organization can think in an innovative way given the chance and proper encouragement; this is possible only when they acquire a scientific perspective; and

6) fore-sight and relentless labor: people have to keep the long-term advantages in view and work hard continuously to achieve them.

COMPONENTS OF JB PROGRAM

The JBP has so far been implemented in seventeen phases since January 1997 at a rough frequency of once in four months, changed recently to once in six months. The focal concern in each phase was different: developing community infrastructure(like laying or repairing of village roads, clearing feeder channels to village tanks, construction of school buildings, panchayat[3] office, and other such facilities), agricultural development, mother and child care, girl child, school drop-outs, women's problems, animal health and others. The focus of the last phase(17th) was on farmers and women.

The JBP had three components when it was introduced:

1) Prajala Vaddaku Palana(Administration at the doorstep);

2) Shramdan(Voluntary physical labor); and

3) Sukshmastayi Pranalika(Micro-level planning).

In Phase I and XI, all the three components were implemented but in other phases invariably the first one and sometimes along with the second one was implemented.

Component one, 'Administration at the doorstep,' means that a team of officials from different departments of the government like Revenue, Development, Police, Health, Animal Husbandry, Irrigation and others at the Block-level(called Mandal in Andhra Pradesh) visit each village and conduct a 'gram sabha'(village general body) in each Phase of the Program and receive representations and complaints from the people. Each team, called the Nodal team, is led by a Gazetted Officer of the divisional-level designated here as the Nodal Officer. The Nodal Officer must first read out an 'Action-Taken Report'(ATR) listing out the response on the complaints and demands made at the earlier meeting of the village general body. The issues that they normally raise come under two categories, namely financial and non-financial. Asking for an additional teacher's post in the village school, repair of roads and issues of similar nature come under the former, and transfer of an irregular school teacher, an inefficient doctor, complaints against the local PDS dealer and matters of similar nature come under the latter. Complaints of a minor nature like irregularity of the local school-teacher, non-availability of drugs at the health center are tackled at the meeting itself. Others are pursued at higher levels. Those involving financial allocations are decided at the district-level depending on the availability of the resources.

Whenever certain physical works contributing to infrastructure development like undertaking irrigation tank repairs, road repairs, white-washing of public buildings, clearing government land of thorny bushes so as to facilitate grazing by the cattle, the people of the village are encouraged to contribute voluntary labor or extend material help(like sand, bricks, etc.) which is equal to 30-50% of the financial estimate of the concerned work. If it is undertaken in a habitation of weaker sections(Scheduled Castes and Scheduled Tribes here), their contribution need to be only between 15-25% of the estimate as they are mostly poor.

In the initial phases of JBP, a large number of people in every habitation actively contributed their labor or material things. It has, however, subsequently declined in the later phases due to a variety of reasons, which are discussed latter in this paper.

The third component comprised of Micro-level Planning. For this, a massive exercise was undertaken to survey all the households in the State. Over one hundred thousand college and university students were employed on a voluntary basis. The survey schedule had questions on all the socio-economic indicators that one can think of, apart from demographic, health and others.

The first and the second components involved people's participation. They are expected to participate in the general village council and voluntary physical labour. This is a significant factor in the whole program. Certain assumptions are basic to that:

i) the government is not in a position to fulfil all the needs of the people; therefore, by pursuing a policy of 'self-help,' they can solve many of their problems by themselves;

ii) the people will participate voluntarily if they are sufficiently 'sensitized' about their welfare and well being; they can take initiative without waiting for external help or assistance.

EVALUATION OF THE PROGRAMME

The JBP was launched in 1997 amid much fanfare and repeated about four times a year. It made an impact in the initial phases with a large-scale active and voluntary involvement of people in various community works. The author was a witness to many such instances as a Senior Resource Person at the District-level with an assignment to train Resource Persons at lower levels and to observe and monitor the program during its implementation. Repairs of the roads, clearing public properties like school premises or roads of encroachments and unauthorized occupations, digging up drainage canals, which were held up for years due to objections and disputes, laying of approach roads, clearing up the silt in irrigation tanks and many such works had been undertaken and completed in no time by the people. These waited for years either due to absence of financial allocations or apathy of leaders/officials. Several school teachers, village-level officials who had good standing in the village community due to their commitment, hard work and clean image have been playing a catalytic role in the Program.

Secondly, people's participation in the village general body meetings was lively. Although such meetings were part of Community Development Programs of the 1950s, it became unheard of in the later years. Consequently, village general body meetings have been organized for the first time in so many years. This provided a sizeable opportunity for the people who wanted to raise community issues and problems. Of course, on occasions it was also used by the people who wanted to embarrass the elected leaders of the community by asking for the impossible or pointing out their failures.

Thirdly, the administration became accountable to the people directly as the officials had to report to the village general body on the actions initiated on the complaints and demands made at the earlier meeting. Many instances of villagers not allowing the Nodal team to conduct the meetings or permit the proceedings were expressions of anger at the failure of the government to resolve the problems highlighted earlier.

Lastly, the people got a voice to register their complaints, demands or protests. They could take the elected leaders and the officials to task for their failure to resolve their problems. Such a thing had not happened earlier when only the elected village council used to take decisions, monitor and implement village development programs. This certainly contributes to strengthen-

ing of grass-root democracy and should augur well for the future of democracy in India, which has taken a severe beating in the immediate neighborhood.

The JBP had its failures too. As it advanced, it has acquired more of a ritualistic character. The active role of the people has declined in the latter phases of the program. The officials too have not been able to play the same instrumental role that they had in the earlier phases. The reasons for the failure could be many. However, only some are discussed here. It must first be understood that JBP is not a welfare program in itself. It incorporates different schemes as mentioned earlier in the paper, some of which are sponsored and funded wholly or partly by the Central government, and others run by the State government.

All the issues and demands involving financial allocations and expenditure could not be solved due to severe financial crunch faced by the State. For instance, many poor people wanted ration cards, which enables them to purchase basic food grains from the PDS at a subsidized price. New cards have not been given in the recent years as it involves huge expenditure by way of subsidy. The Nodal team expresses helplessness in such a situation. Consequently, apart from demands for the above, demands for house-sites, old-age pensions, approach roads and others cannot be met in the absence of suitable release of grants by the government. This only results in expression of wrath and protests against the Nodal team by the villagers.

Secondly, neither the caste nor the class structure has been disturbed by the JBP. It has further been consolidated on the other. The poor and the deprived, especially weaker sections (Scheduled Castes, Scheduled Tribes and Other Backward Classes), have remained voiceless in the village meetings. Those few of them who ventured to let their demands or protests in public were either silenced or harassed later. The meetings came to be dominated by village leaders, invariably of the dominant castes who also control the land resource in the village.

Thirdly, there has also been a criticism that the ruling party activists and officials had usurped decision-making role in the JBP, and that their preferences, rather than of the people, mattered. Responding to this criticism, the government has paved the way for the primacy of role by the elected Sarpanch(Village Council President) in the recent phases of the Program irrespective of his political affiliation.

Fourthly, the government failed to observe transparency, which it claimed was one of the principles of JBP on many occasions. Financial estimates as well as final statements on community works like laying of roads, construction of buildings and others were to be displayed at the Village Panchayat office, but this was rarely done. The faith in the system, which was sought to be restored, has once again started eroding.

Fifthly, a major lapse of the program in the opinion of the author is the absolute inaction on surveys done in the first and eleventh phases. Valuable data were collected on different parameters involving the efforts of thousands of students, hundreds of teachers/lecturers, and huge expenditure. All this has become colossal and unpardonable waste of public resources in the absence of a scientific analysis of data. Such an analysis would have given a clear direction and thrust to the subsequent phases of the Program.

Lastly, even schemes such as Old Age Pension Scheme which are financed one hundred per cent by the Central government were extended to the beneficiaries only at the village meetings of the JBP although it was a routine function of the development administration. This is only to gain, as seen by the critics, publicity for the State government.[4]

CONCLUSION

It may be said, after an overview of the seventeen phases of the JBP that it helped to sensitize the people on the responsibilities and duties of different wings of the government towards them and their own instrumental role in participatory development on the one hand, and activate an otherwise passive government machinery to reach out to the people's needs and raise up to their expectations, on the other. Many issues involving lower or no financial expenditure got resolved.

There can be no second opinion about the continuity of the JBP. But it has to be given more thrust and financial back-up. The government machinery needs to be more transparent and accountable. Then only, this experiment in strengthening of grass-root democracy can succeed. If it yielded positive results in South Korea and in Kerala, there is no reason why it cannot in Andhra Pradesh.

NOTES

1. The six most advanced States in India with respect to the parameters presented in the table are: Haryana, Karnataka, Maharashtra, Punjab, Rajasthan and Tamil Nadu.
2. The Public Distribution System is machinery through which the government arranges for the sale of basic food grains and edible oil at subsidized prices for the people below the poverty line(BPL) which varies from State to State.
3. *'Panchayat'* is an elected village council.
4. The government in the State is run by Telugu Desam Party, as stated earlier in the paper, while the one at the Center is a coalition of different political parties led by Bharatiya Janata Party. Incidentally, the TDP is one of the constituents of this coalition but does not share power at the Center.

PAPER 52

LEARNING THROUGH COMMUNITY COLLEGES - AN ANALYSIS

G.ARUN SENTHIL RAM
Associate Programme Coordinator
Tamil Nadu State Resource Centre
Chennai

INTRODUCTION

To live is to learn. No individual or society can survive without constantly learning new things. Life long learning can be considered as a process inherent and natural to human existence. However the pace and mode of learning changes according to the manner and mode in which the society is organized and the way individuals are positioned in it. Today's world is divided into two segments - the small but powerful segment of Information Affluent and the large yet weak segment of Information Poor. The implications of such a situation are far reaching in a world where knowledge and information have become synonymous with power. The information poor societies are not only deprived of access to information but they are also made victims of knowledge and information processed, tuned and neatly packed by the info-affluent to their advantage.

Life long learning means providing every individual with the provision for learning further and learning constantly for improving his lot. The concept of life long learning, leading to a learning society is a not a new one. The famous Faure Committee entitled "Learning To Be", published by UNESCO way back in 1972 had made a passionate appeal to all nations in the world to reorganize their educational structures according to this concept. It had clearly stated that the formal education system, however well organized it be, by itself would not be able to meet the educational needs and challenges of the emerging fast track information societies of the next millennium. A systematic integration of all types of learning processes, formal, informal as well as non-formal, to develop a life long learning system was suggested. Many nations including Japan, Germany, Sweden, China and Vietnam started reorganizing their education system.

In India, one such attempt is the establishment of Community Colleges, which aims at the liberation and empowerment of the exploited and deprived groups of society by releasing and developing the sources within, thus facilitating self-actualization. This would lead to restoring the human right to education, denied to them. It meets the need and aspirations of a large majority of the excluded from the educational system. There is also an urgent need to empower them in conceptual, technical and human relation skills.

COMMUNITY COLLEGE SYSTEM

The Community College is an alternative system of education, which aims at the empowerment of the disadvantaged and the underprivileged (urban poor, rural poor and women) through appropriate skills development leading to gainful employment in collaboration with local industry and community and achieve skills for employment and self-employment to the active sectors of people in the society.

- The Community College promotes job oriented, work related, skill based and life coping education.

- The Community College initiative is in conformity with the Indian political will that prioritizes in education, primary education, information technology education and vocational education.

- The key words of Community College system are access, flexibility in curriculum and teaching methodology, cost effectiveness and equal opportunity in collaboration with industrial, commercial and service sectors of the local area and responding to the social needs and issues of the local community, internship and job placement within the local area, promotion of self employment and small business development, declaration of competence and eligibility for employment.

EVOLUTION OF COMMUNITY COLLEGE SYSTEM

Joliet Junior College in Illinois, founded in 1901 is the oldest existing public college. In the early years, the colleges focused on general liberal arts studies. During the depression of the 1930s, the community colleges began offering job-training programmes as a way of easing widespread unemployment. After World War II, the conversion of military industries to consumer goods created new, skilled jobs. This economic transformation along with the GI bill created the drive for more higher education options. In 1948, the Truman commission suggested the creation of a network of public, community based colleges to serve local needs. Community colleges became a national network in the 1960s with the opening of 457 public community colleges in USA. Today, community colleges educate more than half the nation's undergraduates. In the 1996-97 academic year, 14.3 million people took courses at community colleges. Since 1901, at least 100 million people have attended community colleges.

Each community college is a distinct educational institution, loosely linked to other community colleges by the shared goals of access and service. Open admissions and the tradition of charging low tuition are among the practices they have in common. But each community college has it own mission. As such community colleges offer a great deal more than credit and noncredit classes. In 1988, with society becoming increasingly fragmented, the Commission on the Future of Community Colleges recommended that community colleges help to build a sense of community by creating partnerships and making facilities available to civic groups. Additionally, community colleges have embraced the opportunity to provide *remedial education*: basic computation, composition and reading classes to help students meet their ultimate goals.

Based on U.S model, the first community college in India was started at Pondicherry in 1995.

COMMUNITY COLLEGE CONCEPT IN INDIA

The inspiration and model was from U.S.A. The concept and its practice have become Local and Indigenous.

The Community College provides job oriented, work related, skill based and life coping education.

It is a people's movement, changing tract, a vision, an alternative system of education, democratization of developing strategy.

It includes the excluded (the target group) gives the best to the least by declaring them eligible for employment - learner - centered and competence based (School drop outs, rural youth, women, 10th and 12th passed, degree holder).

The Community College is meeting the challenge of unemployment and unemployability.

It addresses the problem of Exclusion and Elimination from the Formal System.

The Community College promotes Access flexibility in curriculum and teaching methodology, equal opportunity, quality assurance, cost effectiveness, autonomy and accountability.

It is following a comprehensive and holistic curriculum of life-skills, work-skills, internship or hands on experience, preparation for employment.

It has an evaluation and assessment of skills.

Active, dynamic, ongoing collaboration with the community industries, NGOs, potential employer, service and business sectors - participation in the governance by the community.

The Community College offers courses based on the Need analysis of the local area.

It is a paradigm shift from the formal system with no age limit and minimum qualification - an open system trying to reduce social inequality.

The concept and practice is Non - commercial and Non-Profit making.

NECESSITY FOR AN ALTERNATIVE SYSTEM OF EDUCATION

Exclusion and Elimination from the Formal system

For every 100 children only 4 reach the collegiate level.

150 million children go to the primary school only 6 million reach the collegiate level.

70% of the school children do not go for higher education.

Mismatch between Education and Employment

The student enrolment is 4 million each year.

Enrolment in 1992-93 - Arts, Science, Commerce Graduates 80% of the total enrolment.

The problem of the educated employed - 60% of the undergraduates and unemployed - 15 million registered and unemployed graduates (India Today, June 1997).

Tamil Nadu state has 347 colleges and student enrolment is 4 lakhs.

There are 25,81,691 educated unemployed people in Tamil Nadu as on December 1997 of which 20,92,409 after school and 4,51,887 after graduation.

CAPABILITY POVERTY

According to the United Nations Development Report (UNDP) 1996, India has 229 million income poor and 554 million capability poor though India stands third biggest growth potential among the countries of the world behind USA and China.

SALIENT FEATURES OF COMMUNITY COLLEGE SYSTEM :

The Community Colleges are being established by a non-profit making, non-commercial and community based organization with proven years of service to the local community.

The establishment of the Community Colleges are preceded by an extensive Need analysis of the employment opportunities available in the local area and also the social needs of the community.

The target group of the Community College is 12th passed students, 10th passed students, school drop outs, rural youth, rural women, existing workforce that wants to update its skills and all who want skill based and need based education at an affordable price.

There is no age limit for admission into a Community College.

The close and active linkage between Industries and Community Colleges is a must for success of the Community College system.

The Industrial partners help the college in designing the curriculum, providing part time instructors, serving as members of the advisory board and the governing board, taking students for internship and helping them to find job placement.

The Community College is a multi-campus reality.

The Community College is permitted to the optimum utilization of the existing infrastructure facilities available to the community based organization that established the community college.

The Community College tries to respond to the deficiencies of the vocational system through industry-institutional linkage, competence assessment, proper certification, training on site, life skills training and job oriented programmes decided on the basis of the local needs.

CURRICULUM OF A COMMUNITY COLLEGE:

For a job oriented Diploma programme

Duration of the programme is for 51 weeks and it has 4 distinct parts.

PART ONE

1.	**Life Skills programme**	21 weeks
a.	Life Coping skills	7 weeks (2 weeks orientation)
b.	Interpersonal relations and Communication Skills	4 weeks
c.	Developmental English - Spoken and Written	6 weeks
d.	Basic computer applications	4 weeks

PART TWO

2.	**Work Skills programme**	
	on the area of specialization chosen by the student	20 weeks

PART THREE

3.	**Internship** and hands on experience on the work spot	8 weeks (8 hours per day)

PART FOUR

4.	Preparation **for employment**	2 weeks

Depending on the learning level of the target groups in the local areas, the college could conduct classes from the minimum of three hours (for part timers) to the maximum of six hours per day (For full timers).

The curriculum for every job-oriented programme is being developed in collaboration with the practitioners of the industry/ commerce / service agricultural, rural sectors.

The college helps the students to attain the entry level skills required for the job oriented programmes.

For all the students of the Community College whatever might be their specialized programmes, courses on life skills are mandatory.

The presence of job placement cell and placement officer in every Community College assists in effective internship training and subsequent job placement.

NEED BASED PROGRAMMES

1) ***Health***

Medical Lab technician, Theatre assistant, Pharmacy assistant, medical records clerk, physician's office assistant, CT scan ward assistant, nursing assistant, nursing assistant (intensive care), mid wife first reporter (emergency medicine), technician, paramedical assistant, siddha ayurvedic herbal and nature Medicine.

2) ***Rural development***

Community Development & Health workers, pre school teachers, rural marketing, alternative tourism.

3) ***Agriculture***

Multi purpose farm supervising, dairy farming, seed technology, horticulture, plantations management, organic farming, dry farming.

4) ***Technical***

Construction management, Four wheeler mechanism, Two wheeler mechanism, Diesel technology, printing technology, multi mechanic skills, computer software and hardware technology, commercial photography, tiles manufacturing technology, visual and graphics mixing, air conditioning and refrigeration, home appliances service and maintenance, interior decorations.

5) ***Non-technical***

Shipping (Cargo) management, sales and marketing management, office accountant & Secretaryship, security service, transport fleet management, advertisement, aqua culture, bakery & Confectionery, beautician and health care, book publishing and selling, courier services, export garments manufacturing, fashion designing, hotel management and hospitality services, journalism, soft and hard beverages manufacturing, travel and tourism operations.

6) ***Self employment and small business development***

Other job oriented programmes could be added according to the needs of the local community and employment potential available in the area.

EVALUATION AND ASSESSMENT OF SKILLS

The evaluation and assessment of the skills of the incumbents of the Community College is completely internal and done by the Community College with the help of technical and field experts. The evaluation is aimed at the testing of the skills rather than the absorption of information. The evaluation is jointly done by the life skills instructor, work skills instructor, industrial supervisor supplemented by the self assessment of the student, thus making the evaluation comprehensive and purposeful, determining the attainment of skills.

The knowledge and skills component should be given equal weightage. This evaluation is to be continuous, transparent and should contain checks and balances within the system to ensure credibility. The Diploma or the certificate is signed by the Director of the college as well as the Industrial partner who has trained the students in the particular fields of specialization.

CHALLENGES / CONCERNS

- The positive discrimination in favour of the school drop outs, non school goers with gender equity, and ensuring the impact on the target community and integrating them.
- Ensuring the commitment of the trainers and the trainees to the cause and values underlying the cause, independent of the institution.
- Providing the best of human and material resources, with cost effectiveness and affordability to all the groups.
- Making the community at large aware and accept the concept of community colleges.
- Reducing the apprehensions of participating in the community college movement.
- Need for recognition and approval by an accrediting authority, given the market demands of today.
- Developing a criteria for admissions to the community colleges with no entry barriers, inclusive of all groups.
- Creating Human Resource Infrastructures suited for working in community colleges.

- Need for appropriate material infrastructure given the cost effectiveness and sustainability of the movement.
- Offering training to the target group at an affordable cost.
- Networking and creating mutual support among the community colleges like minded and connected groups in the community.
- Working out interventions leading to substantial and sustainable income.
- Identifying job specifications and description suited to the industrial & community needs.
- Recognising the importance of flexibility and innovations as the characteristics of community colleges.

POTENTIAL SURVEY

A mini potential survey was conducted by the researcher for a upcoming community college situated in the central part of Tamil Nadu i.e. Tiruchirappalli. The study portrays that during the year 2002-2003, there is employment opportunity for 375 persons in AC mechanics, 436 in nursing, 540 in software, 225 in bakery and 174 as beauticians.

The major findings of the survey conducted in 25 community colleges in Tamil Nadu during the year 2000 are given below. (MCRDCE, Chennai)

- The total number of students enrolled in these community colleges during 2000-2001 is 1,789.
- Two third of the people i.e. 66.5% of them are females. This shows that women patronise the community colleges more than men.
- More than half i.e. 53.4% of them belong to the age group of 19-21 years and the next place is being occupied by 16-18 years which comes about 29.6%.
- A little lower than two third i.e. 60.2% of them enrolled in these colleges after completing 12th standard. The people who cannot continue their education through formal system comes for the enrollment.
- Backward caste (48.5%) people occupies a vital part in these community and the next place by Scheduled Castes (27.3%).
- The monthly family income of these people are below Rs.1000 (38.8%), Rs.1000-2000 (31.2%), Rs.2001-3000 (14..4%) and above Rs.3000 (15.7%). This proves that these colleges are serving the socio-economic weaker sections of the society.
- Average job placements in these community colleges comes to 70.6%.
- Some of the people after studying here, also go to higher education. Average higher education comes to 20.5%.

IMPLICATIONS OF COMMUNITY COLLEGE SYSTEM

The formal system of Vocational Education in operation in India have experienced certain deficiencies and difficulties. The Community College system as an alternative and innovative system tries to remedy the deficiencies.

- It is aiming at the employability of the individual trained.
- It is evolving a system to declare the competency level and duly certify the same.
- It is promoting strong industry - Institutional linkage and ties. It involves the industry to articulate the skills, it wants and works in close collaboration with industries to make the individuals skill oriented that is needed by the employer.
- It emphasizes the teaching of the life skills, communication skills and English to the takers of the system.
- The community college system certainly lessens the burden on higher education.
- It is evolving a system of evaluation and assessment of skills, which are personal, social, language, communication, work and creativity.

COMMUNITY COLLEGE LEADS TO SOCIAL DEVELOPMENT

- Includes the Excluded.
- Gives the Best to the Least.
- Enhances the Human Resource Development.
- Alleviates Poverty.
- Empowers the disadvantaged groups particularly women.

- Competence and Capacity Building system.
- Creates self employment opportunities.
- Constructive channeling of the energies of vast proportions of the educated unemployed.
- Movement of the people.
- Democratic response to the current processes of Privatization, Globalization and Liberalization.
- Catalyst to Rural Development.
- Instrument to promote communal harmony and National integration.

CONCLUSION

The Community Colleges are means of empowering the disadvantaged sections. These centres provide education outside the traditional system for both youth and adults among the poor. With the help of a participative pedagogy, they organise programmes to eradicate illiteracy and supply training in technical and social skills as well as offering an ethical information geared to the analysis and transformation of the society in which the students live. They educate their students as "men and women for others" who can assume leadership roles in their own communities and organisations.

"We cannot build a future for the youth.

We can certainly build our youth for the future"

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PAPER 53

COMMUNITY UNIVERSITIES IN TAIWAN: A NEW MOVEMENT FOR EDUCATIONAL REFORM AND SOCIAL CHANGE

Ching-jung Ho, Ph.D, Shen-Tzay Huang, Ms. Taijuwen
Board Member, Advocating Assoication of Kaohsiung Community University
Associate Professor, National Kaohsiung Normal University

DEVELOPMENT OF COMMUNITY UNIVERSITIES IN TAIWAN

1. Context

At the end of 20th century, Taiwan has gone through rapid changes in politics, economics, culture, education and many other aspects. One of the milestones was the denouncement of martial law in 1987. Since then, the society has released tremendous amount of energy; people realize that change is possible if they make some efforts. The eagerness to reform education becomes a common concern of the public. The April 10th's rally for educational reform in 1994 was an example. In 1995, Professor Wu-hsiung Huang, of National Taiwan University, the leader of April 10th's rally, published his book of "Reconstruction of Education in Taiwan", in which he firstly presented his idea of the establishment of Community University, and proposed that educational reform is the base for social change. Latter, in 1996 and 1997 Professor Huang kept writing articles to promote his idea of Community University, and aimed at: 1) opening the public domain, 2) solidifying community sense, 3) deepening social reflection, 4) constructing new culture, and 5) reconstructing new society.

Eventually, Wenshan Community University, in northern Taipei, was established in 1998. Today Taiwan has more than 40 Community Universities, and the number is growing. Founders of such institutions include people from NGOs, NPOs and

academies of different areas. Each university attracts around 600-2000 adult students in one semester (18 weeks length). Two third of students are female and are middle aged, which is similar to the configuration of most adult learners in non-formal education.

2. RATIONALES & METHODOLOGIES

According to Professor Huang's idea, the vision for community University is twofold: 1) the liberalization of knowledge and 2) the formation of civil society. These two goals in turn, generally, are adopted by Community Universities around the island. To achieve the above goals, curricula are framed into three types: 1) academic courses, including liberal arts, natural science and social science sub-types, 2) living and skills courses, and 3) group activities courses. Academic courses are similar to general education courses in conventional universities, yet are used to raise people's critical thinking and reflect upon the society issues. Group activities courses are designed to develop public domain of people's life and help to construct civil society. Living and skill courses are to enrich people' lives and remodel their values about private life.

Beside, events like public forums, cultural night-markets, and community related workshops are designed to increase people's senses about the community, and sharpen their competencies to participate in the society. To enhance discussion and interaction among students and teachers, particularly, the use of workshop type of courses is encouraged in Community University. Above all, the University emphasizes the integration of people's life experiences with learning processes. So, the ratio of package knowledge to experience knowledge is 3:7, ideally.

Faculty workshops and/or seminars are designed to help teachers learn more about adult learners, curriculum development, and other issues related to their teaching. Finally, to increase its interaction with general people, Community University locates on the campus of primary or high school. This is not only because primary and high schools are the most accessible places for general people, but also because it helps create people's opportunities to watch primary and secondary education by being the members of Community University.

3. FORCES BEHIND

Even though most Community Universities adopt the above rationales and methodologies, differences exist among them: some address general education and cultivate citizenship for modern society; some emphasize community reform and social change. Few of them look deeply into needs and life situations of adult learners, and transform their designs to be adult-centered.

From my personal observation, three kinds of forces behind count for the development of Community University movement, although they are not completely exclusive. Higher educational reform is the first force. People with this thought in mind, emphasize Community University being a progressive kind of higher educational institute. Diploma/Bachelor degree offering is necessary. (Currently, all Community Universities exist as institutions of non-formal education, being approved and partially financed by local governments.)

Community reform or social movement is the second force. The idea of community reform attracts people from NPOs and NGOs in different areas, such as environment, education and culture. Community Universities become a place which call attention or even train general people to learn more about those public issues and act in communities.

The third force is the idea of lifelong learning or the openness of education opportunities. Many general people hold this view, and don't concern or even don't know the original ideals of Community University. Because of this, market driven courses are always the debates in Community Universities. This raises an issue of how Community Universities insist their mission and still address people's needs (see the latter discussion).

CONTRIBUTIONS OF COMMUNITY UNIVERSITIES

Contributions of Communities Universities can be seen from what their stakeholders' changes. The first is about the change of faulty/staff. Community Universities obviously have gathered many social activists from different areas whose battlefields were on the street in the past. Now, they find a place to deepen down their roots by educating people. The situation is completely different from rallies and public mobilization. Even though so far there is no research on what transformation they have been going through, I do believe that they must face a challenge of changing their mindsets or ways of doing things. As a director of a Community University, which is located in a blue-collar area, said in a public speech and addressed again in a personal interview:

in the first semester, I thought that labourer should be interested in knowing more about their working rights. So, I offered two courses about workplace laws and interpersonal relationships, and hope that they would be empowered through these courses. Unfortunately, only a few of students registered. Two courses therefore were combined. Then, when I taught, a lot of students fell asleep in the class. I tried to ask why.

An older student answered: "I don't think only by knowing what you taught, my life situation can be changed. Now, I just want to retreat from my job for a while. Just leave me alone." Another youngest, on the other hand, said, "I am younger enough,

I even don't know when I will quit the job; the issues about retirement pension don't make sense to me."

Those teaching experiences were completely different from my past experiences with courses offered by labour unions..... Because of this, I find that education and social movement are different. Ever since that time, we had dumped our original curriculum scheme.

The second is about students' changes. In my study and many other reports all reveal that learners may not have any idea about the purposes of Community University at the very beginning. They treat Community University either as a lifelong educational institute or a conventional university. However, because of the participation, they are enlightened. A middle-aged female student expressed this in the interview as follows:

Originally, I was going to register in a modern dance course. However, that course couldn't open for lacking students. Then, staff XX pursued me to register in the Taiwanese Opera course. I thought, it's fine since my time was available. Then, a miracle happened. I have got strongly involved with this Taiwanese Opera even I wasn't familiar with Taiwanese language at all. Now I am taking a Taiwanese language course and find it's a beautiful language. Also, we, classmates, form a Taiwanese Opera group to play for the public; we write our own plots, and even run a small drink stand to make up our financial shortage for the public shows.

Stories like this happen often. *"Community University makes me know that failure could be valuable, and uproots some of my fixed thoughts,"* another female student said. A 23 years-old undereducated student even mentioned that she was treated as a real person in the Community University; the Community University was like her home. She also said:

I start to look back at my own life structure and try to understand my relationship with mother. Now, I know myself more. The Community University enlightens me to think what my life should be used for.

Life does not always follow the same path; people develop into different directions as their potential finds a way out. Community University provides a space to let it evolve. While students come with a variety of reasons, as long as Community University persists its original vision, liberation will be possible in the individuals and the society as well.

Third, Community University stimulates governments and other institutions of non-formal education to think how the lifelong education should be provided. From the very beginning, Community Universities adopt different devices, such as regular faculty workshops and students' performance shows to enhance their educational quality. These devices catch the attention of governments and of the public. As the sponsor, local government always puts its major concern on the accountability. Thus, new demands for its other sponsored institutions follow. Consequently, other institutions of non-formal education are forced to change. An obvious example is Kaohsiung Citizen College, the largest lifelong educational institute in Kaohsiung Municipal. Ever since the establishing of Kaohsiung Hsin-Hising Community University, Kaohsiung Citizen College has started to enforce its staff development and public promotion and adjust its operational direction.

DIFFICULTIES & UNSOLVED ISSUES

The growing number of Community Universities, on the one hand, demonstrates the successful achievement of these institutions. On the other hand, it also implies a crisis for this rapid development. Methodology is a big issue. The idea of framing curriculum into three types looks reasonable. However, the division of courses doesn't promise the success of their goals. Some courses, which are considered as essentials in Community Universities, perhaps cannot find suitable teachers. A knowledgeable teacher in a particular subject may not know how to facilitate students to be reflective/critical thinkers. Also, students' needs often don't fit into the curriculum framework; the academic type courses sometimes cannot draw basic amount of students in order to be offered, whereas living and skill courses are much welcomed. That is to say, gaps exist among advocators, teachers, students and general people. In addition, anyone can use the title of "Community University" without having any idea about the rationales mentioned before. This indeed happens. Again, all of these call for an emergency for the establishment of criteria for Community University, and among these criteria the qualification and training of teachers and staff members are most important.

The legitimization is a controversial issue. According to the newly established Lifelong Learning Act (May 2002), Community University is considered as one kind of institutions of non-formal education under the supervision of local governments. Since the establishment of the first Community University in 1998, some precursors like Professor Huang have fought for the degree/diploma offering. They think, without the compliment of a degree/diploma, Community University loses its strength since degree/diploma is effective tool to attract general people's participation. However, because Community University is also against formalism and aims to reverse general people's stereotype about higher education, other Community University advocators depreciate the priority of degree/diploma offering.

Unstable financial situation often bothers most Community Universities. Currently, Community Universities get subsidies from local governments. The whole process of competing subsidies cause a crisis for the development of Community Universities. Examples show that local governments might reduce or even cut off their financial supports due to their political bias. The inclusion of Community University into the Lifelong Learning Act may be a good start for its legitimization. However, it still doesn't promise a stable financial resource for Community University.

CONCLUSIONS & SUGGESTIONS FOR COMMUNITY UNIVERSITIES

Community Universities create a new approach for social movement. Even though their efforts and contributions are evidential, Community University people have to learn ordinary people's lives in order to realize their visions. In the past four years, Community Universities have drawn some attention of the public. However, the rapid growth of Community Universities doesn't prove or promise their success. Still, many difficulties/issues have to overcome, including the insufficiency of methodologies, the dilemma of legitimization and the unstable financial resource.

. Community University as a movement for social/education reform, thus, should include three complimentary sectors: experimental, training/developing and research sectors. Training/developing sector will offer stakeholders (staff, faculty, officials of the local government and general people) a strong sense of about Community University, including its mission and methodology. The research sector will provide a strong basis to reconstruct the rationale and methodology of Community University. Now, most Community Universities put 80% of their efforts on the experimental one. Staff members have been worn out by all the school affairs, such student recruitment and course arrangement. The functions of the second and third sectors are limited. To improve this situation, networking among Community Universities will be a good device.

S[illegible]nd faculty training and developing can be shared among two or three Community Universities in the local areas. This not only helps to save human resource but also creates an opportunity for team working/learning. Particularly, networking in the local area helps to enlarge visions for Community Universities beyond their own boundaries. An integrated approach for solving common problems definitely will be beneficial for the public/society. The same rationale is also true for the collaboration of research. However, to further the generalization of research outcomes, research circles should be adjusted according to the purposes of different studies.

Finally, networking should not be limited within Community Universities or Taiwan alone. The whole world is changing dramatically. Globalization is an unavoidable trend. At the first glance, Community University movement looks like a trend toward localization. However, struggles for individual and society liberalization and the construction of civic society are the trends of contemporary society. Thus, joining the international society and exchanging ideas with people around world definitely will be necessary.

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INDIGENOUS PEOPLE/TRIBALS/DALITS AND LIFELONG LEARNING

PAPER 54

REFUGEE RESETTLEMENT LIFELONG LEARNING/NASHVILLE DAVIDSON COUNTY USA

Jyotsna Paruchuri, Ph.D.
Associate Professor
History, Geography and Political Science
Tennessee State University

Every year there are millions of people who are displaced from their homeland due to internal or external strife. Such strives are due to political oppression as well as ethnic and religious conflicts. Millions of refugees reside in poor countries that lack the economic or institutional resources to care for them. Most struggle to survive in squalid slums. Most have little access to housing, food clean water, health care education, or jobs. For most refugees such conditions persist for years and in some instances into the next generation. Most Third World governments are hostile to their presence. They are viewed as source of crime, unemployment and cause for political turmoil. They are viewed with suspicion and subject to harassment. Those who have survived any political strife have had their families shattered and all their personal belongings lost. They live in an atmosphere of fear and despair. The few who have opportunity to find a permanent home in developed countries perhaps have better chance of dealing with their trauma.

United States has been a home for many refugees over a period of years. Most refugees have found their home in the large metropolitan area in the east or the West Coast. However in the recent decade Nashville TN in the heartland of the southern USA has become home for many refugees. The refugee population is comprised of varying cultures to political systems.

The refugees who are here due to political adversities in their homeland, and the illegal that circumvents the proper channels to come here. Regardless of their reason for their arrival they face problems in a system that is alien to their lifestyles. The newcomers bring with them ethnic, religious, language and cultural traits from their homeland. While some are economically well placed due to their education, many struggle to make it in America.

Nashville, Davidson County, 1970, census data listed six (6) distinct ethnic categories in the area. Among these 358,780, or 80%, were white and 87,851 or 19.6% were black. The remaining 0.3%, a total of 1,372, individuals comprised other ethnic groups who were different from white or black (mostly Indian, Chinese, Japanese Filipino and other). The 1990s census shows 31 specific groups in the area. The census for this period shows 4.2% growth for white 12.1% growth for Blacks. It is estimated that there are 15,000 refugees who have made Nashville their home. The new ethnic population now includes Hispanic and Asian immigrants refugees from Africa and the Middle East and refugees from Bosnia and immigrants from Russia. The census data for 2000 estimate over 100,000 new immigrants into Nashville. Approximately one-half of the new arrivals are Hispanics; there are also large group of Laotions, Kurdish, Japanese and Koreans. There are 79 languages represented in the metro school system. Predominant in these languages are Spanish, Kurdish, Arabic, Vietnamese and Somali. (facts from Metro School System) This has been a growing experience for both the city government and the citizenry. However, the city has been at high level alert in the last decade or so to transition, which occurs with changes in demography.

Title VI of the Civil Rights Act of 1964, is a national law that protects persons from discrimination based on their race, color or national origin. The Office of Civil Rights (OCR) of the U.S. Department of Health and Human Services (DHHS) enforces federal laws that prohibit discrimination by health care and human services providers that receive funds from DHHS. Programs such as extended care facilities, mental health care, alcohol and drug treatment, family health centers and clinics, day care centers, etc. (Fact Sheet, U.S. Department of Health and Human Services) An important program established by the Office of the Civil Rights is Language Assistance to persons with Limited English Proficiency (LEP). Examples covered under the programs include hospitals, nursing homes, human service organization, etc. Consequently, they are required to hire bilingual staff and staff interpreters. TennCare, which provides healthcare benefits for those who have no health insurance has consumer advocacy program with telephone line for Hispanic, Arabic, Kurdish, Bosnian and in Somali language.

In the refugee category, currently one hundred thousand refugees are being admitted into the country. Title VII of the Civil Right Law is of particular importance to the immigrants and refugees. The law helps them to deal with issues of discrimination. In the last decade the local government agencies such as Metro Social Services and private organizations have done much to raise cultural awareness [cultural knowledge, (i.e. values beliefs and value system of other ethnic groups), cultural sensitivity, (accepting cultural similarities) and cultural competence (consistent behavior by professionals and agency personnel in cross-cultural situations]. Organizations working towards this end include Nashville Task Force on Refugees and Immigrants. The task force was established by educational and community service organizations and other individuals to provide information on international issues and improve relations with the newcomers. The Global International Center, Vanderbilt University, Interna-

tional Committee, which is chaired by a local councilman to improve Metropolitan Government Services, has sponsored a "Symposium on Immigration and International Issues". More recently the Nashville Area Chamber of Commerce has taken a keen interest in integrating programs and organized seminars to address the issue of cultural integration in the business environment. The New American Coalition organization was initiated by the Chamber in partnership with the area's leading organizations representing mainstream and immigrant interests in integrating the foreign-born to Nashville. Many have funding and sponsorship provided for the project by the U.S Office of Refugee Resettlement and the National Immigration Forum Migration Policy Institute and other public organizations. The coalition also proposes to lead in developing an agenda for meaningful integration into the community and the economy. Most crucial programs for employment for the newcomers are included in the agenda.

The Bureau of Refugee and Migration, which is under the State Department, has identified ten organizations nationwide for refugee resettlement. These organizations have a cooperative agreement with the State Department to receive partial funding from the department towards Refugee resettlement (in Nashville/Davidson county, three such organizations, World Relief, Catholic Charities, HIAS (Hebrew Immigration Aid Society), have agreements with the State Department for refugee resettlement. (World Relief, whose mission is to work with the church to bring relief for the suffering in the world, has been involved in refugee resettlement program.) The Individual Development Account funded by The Office Of Refugee Resettlement[ORR]. A special account has been set up in a local bank for savings for a minimum of five months. Classes are offered on Budgeting, Credit and Taxes.

PAPER 55

NAMING AND CHARACTER MODELING IN INDIGENOUS SWAZI CULTURE

S.M. Nxumalo
French Dept
UNIN, P/B X1106
Sovenga 0727, Swaziland

This Paper discusses the importance of Naming in the Swazi culture.The Siswati, the language spoken by the Swazi people, belongs to the Bantu language family. It is an agglutinative language rich in loan words coming from indo-european and other Bantu languages. There are 800,000 speakers of this language most of whom live in a kingdom called Swaziland situated in Southern Africa. Swaziland is a former British Protectorate and it regained its independence in 1968. This kingdom has a surface area of 17,363 square kilometres and a population of 900,000 inhabitants. It is surrounded in the North, South and West by the Republic of South Africa and in the East by the Republic of Mozambique. The Swazi culture is part of a broader Nguni culture that comprises also the Ndebele, Shangane, Zulu and Xhosa cultures. Swaziland is famous for having critically preserved and modernised its indigenous culture.

THE SIGNIFICANCE OF NAMING

In a more real and emphatic way *Naming* in the Swazi society is a process by which a child is introduced into the world; where it is called upon to participate meaningfully and to continue the work others have begun and carried out before its arrival. Naming is therefore a passage from the " NON-YET-ACTIVE-WORLD" TO "THE ACTIVE-WORLD". Naming, in a way, confers on the child the responsibility the Swazi society expects the child to have later in life. This culture uses implicit and multifarious ways to constantly remind the child of that responsibility, which is condition sine qua non for social cohesion. Our leitmotiv is that although not a panacea, the name has been used since time immemorial as one of the instruments that contributes in shaping society. For Lifelong education in this Africa Renaissance Era to be effective it must not ignore these age-old indigenous learning approaches. The wide range of strategies used to foster the desired behaviour include inter alia, constant reminder made to the bearer of the exploits of those who have borne that name before him/her, peer-pressure, songs, proverbs, games and riddles, fraternization with namesakes, varied and dynamic repetition of strategies and positive reinforcement. These are done in a lifelong, participatory and informal manner.

THE CENTRAL ROLE OF THE FORENAME

In Siswati the term for 'forename or anthroponym' is: - 'libito' 'CALLING'; 'ligama' 'WORD'; 'livi' 'THE VOICE' or 'THE SOUND'. The forename is of such real and symbolic meaning that it is regarded as powerful and enduring. To fully comprehend its importance in this culture it is instructive to examine the following expressions:-

libito lemuntfu yinkhomo THE NAME OF A PERSON IS A COW aptly; translated "the name of a person is as important as a cow". To understand this proverb, it is necessary to specify what a cow represents in the Swazi culture. In this culture a cow is a very precious thing. It represents the highest price that can be fixed on an object. To pay the dowry for a future wife, the man would have to give a minimum of 15 cows to the bride's family. Furthermore, in the Swazi culture, the cow is considered a symbol of fertility par excellence that accompanies mxan from birth to death by sanctifying all the rites of passage. It follows that comparing the 'name' to a cow implies holding that name in a very high esteem. The Swazis believe that -

' A person is influenced by the name s/he bears' Hence the adage, 'Umuntfu uyalilandzela libito lakhe - "a person walks behind his name".

To walk in the footsteps of someone implies trust, submission, respect, confidence. To follow someone is to use that person as a role model. The follower observes and emulates whatever the leader does. The leader assumes this title due to his 'savoir-faire' and insight. In the Swazi culture, the elder or the more important person walks in front of the younger or the socially less important person. A woman will always follow the husband; children will always follow their mother. In this culture therefore, the name is truly personified and it is expected to assume a leading role in the bearer's life. The special consideration the Swazis give to a name leads them to believe that evoking the name of something/someone is tantamount to actualizing that thing or person.

This is why, according to Dr CV MUTWA,[1] 'AFRICA MY CHILDREN'

"... the Bantu people avoid mentioning the word 'crocodile' when crossing their perennially flooded rivers for fear of making the animal suddenly emerge from its hiding place".

I. NAMING & CHARACTER MODELLING OF "MOTHER OF THE NATION"

Girls are agents of culture par excellence. Hence very special care is taken when choosing an appropriate name to give to a little girl. Almost as soon as she gains consciousness, a girl is made aware of the fact that the bien-être of the nation rests squarely on her shoulders.

As she becomes a parent, she has to ensure that the newcomers are imbued with the values of the Swazi society. The swazis believe that the woman, in whose womb the child stayed for 9 months, has the last word with regard to character modelling. The woman is oftentimes made a scapegoat for all the misdemeanor of her children. Thus a woman whose children are ill-bred is said to have rotten intestines, "ubole ematfumbu".This is because the term for womb is polysemic in this language. It also means intestines. It is frequent to hear a mother affectionately refer to the last born child as; "tfunjana wami" (my little intestine).

Because the Swazis entrust girls with the special role of nation building, most of the character modeling names tend to be feminine. Here are some examples:

1. Hloniphile (the respectful one), from the verb 'kuhlonipha' to respect. Although it is difficult to establish a hierarchy in this regard, from the Swazi stance, respect is the cornerstone of all virtues. The Swazis would like to be known for their 'respectfulness'. Indeed the worst insult one can level against a Swazi is that his/her children are 'tinhlongandlebe'
2. "the closed-eared ones" or disobedient children.
3. Khutsele (the diligent one) from the verb 'kukhutsala' meaning to work hard. Of all the vices a woman can have, laziness is the most intolerable one.
4. Thandiwe (the loving one). As we shall see below, 'love' is central to this society and it is omnipresent.
5. Lomhlambi (The source of, or 'The mother of many cows'). The girl who carries this name will guard herself against bearing children outside wedlock since such a behavior would reduce the dowry paid on her.

In traditional Swazi society, the most horrendous adjectives are used to describe a girl of dubious moral behaviour. In the olden days, having multiple sexual partners, engaging in illicit sexual behaviour before mature age entailed 'public execution'. This observation regarding the paramount role girls are called upon to play in Swazi society, concords with this well-known saying attributed to the Ghanaian scholar Dr. James Emmanuel Kwegyir-Aggrey (1875-1927):

"If you educate a man you educate an individual, but if you educate a woman you educate a family (nation)." Kwegyir-Aggrey used this proverb to convince African parents who were more willing to allow their male children to attend missionary schools than their daughters. Like many sayings, this one makes its point by unqualified exaggeration to capture our attention. The message here is that once we know the value of education for men in society, we should allow women to have equal access to it. Education is used here to mean knowing, through formal, non-formal and informal means.

II. NAMING AFTER ANCESTORS AND CHARACTER MODELLING

The Swazis name children after noble ancestors so that they could emulate their exemplary deeds. The child therefore learns to appreciate its responsibility and takes pride in bearing the name with which she/he fully identifies.

1. VUKILE

The name Vukile comes from the verb 'kuvuka' to resurrect, to wake up, to get up, to stand up. It is usually attributed to a young boy born at the time an influential member of the family usually 'the head', has died. The Swazis believe in instant resurrection and metamorphosis of the departed soul. They believe that the dead person might choose not to be invisible but to manifest himself/herself physically through some sort of reincarnation. The great reverence attached to uttering the name of the elder prevents them from using his name, hence the need to adopt the metonym 'Vukile'.

2. BUYILE

The name Buyile comes from the verb KUBUYA (to come back, to return). It is usually attributed to a young girl born under the same conditions as Vukile. We must stress here again that these euphemisms are used when the family really wants to keep the memory of the dead alive. Should a rascal die, no one in the family will want to keep any memory of him or her. In a different context, the name Buyile can also be given to a child born when a female member of the family has returned from her marital household. In that case it serves to record a shameful and disgraceful event.

3. LABOTSIBENI

To name a child after 'LABOTSIBENI', the popular Swaziland Queen Regent of 19th century, is to predispose it to behave like her. Since the whole country holds this generous, indefatigable and resolute woman in high esteem, the child will be constantly reminded, in diverse ways of the great things the queen achieved during her long reign as queen regent. With time the child identifies with her namesake and thrives to emulate her. Consequently, naming a child after ancestors can be a powerful tool.

III. NICKNAMES AND CHARACTER MODELLING

In Siswati the term for 'nickname' is 'ligama lekudlala': THE NAME OF PLAY". Contrary to the 'formal forename' given during the Naming Ceremony, there is no ceremony for the nickname which is usually attributed to the child by an influential member of the family, by friends and/or peer group. Nicknames are usually attributed to a person for a variety of reasons; physical traits or behaviour could play a role. Although usually used in informal settings, in some instances a nickname can totally eclipse the 'formal' name. This is particularly the case with cajoling and valorizing ones. The bearer will shed off an insulting nickname such as MPHILIMBI (HORRENDOUSLY UGLY ONE) at the first available moment. However a nickname like MASHESHISA (ALERT & ACTIVE ONE) will be maintained and used concomitantly with the formal one. People who share the same positive nickname do have a special bond. One would hear them refer to one another as 'Mabizo'; MY NAMESAKE. This is also true in the case of formal names. This appropriation of the name by the bearers is extremely important in the indigenous pedagogy. Indeed, unless the bearer identifies and takes responsibility for his/her name, no lasting results can be expected.

IV. TWINS AND CHARACTER MODELLING

In the Swazi culture, the birth of twins is regarded as an unnatural and extraordinary intervention of the supernatural and often times as a harbinger of bad omen. They are accordingly described as 'Emaphahla'; ' That which necessitates the pouring of libation and the communication with the yonder'. The term EMAPHAHLA comes from the verb KUPHAHLA : to pour libation, to communicate with yonder, to marvel, to astound. Twins are brought up in an environment that deliberately reinforces special qualities that the Swazi society believes are innate to them. The names they carry tend to overemphasize these unique and special qualities. Here are some of the names that are almost exclusively reserved for twins:

1. Phahla (= omen); for the boy and Phahlakati (i.e. Phahla + kati (suffix for female) for the girl.
2. Babili for the boy; (= that which is double) from the adjective 'bili' meaning "two".It also implies that he two people are divided into two.
3. Ntalonye for the girl, (= two born at once) a compound noun from 'kutala' to give birth and 'kunye' one.
4. Lomhlolo (= the source of omen) from 'kuhlola', synonym of 'kuphahla'. The substantive 'imihlolo' literally means 'the omen'. The prefix 'lo-' or 'no-' means 'The Mother of; 'The Possessor of'; The Source of'. In the case of a boy Somhlolo. The prefix 'So-' means the maker of, the owner of...
5. Sibuko; (= mirror). The noun mirror comes from the verb kubuka: to look. It is usually given to a particularly beautiful twin who is regarded as a mirror for the other twin.
6. Silwane: (= animal) This surprising name is reserved for the 'younger' [second one to be born], ugly twin boy. Regarded as an animal, this child used to be killed in the olden days. This name stems from the antiquated Swazi belief that only an animal can bear more than one offspring at a time.
7. Mlahlwa; (= that which deserves to be thrown away) from the verb 'kulahla' to throw away, to reject, to refuse, to dispose

off. Lahliwe for the girl. Lahliwe means one who has been thrown away. According to a research on the topic by Dr Shilubane, the disposing of the other twin was kept secret. The midwives would dispose of the second 'miraculous' child without the knowledge of anyone including the mother.

8. Simanga (= The astounding one) from the verb 'kumangala' to be astounded. Simanga is usually given to the boy but it can be unisex. The girl is usually called Simangele.

9. Sipho (= gift) for the boy and Siphiwe (i.e. Sipho + iwe suffix for female) for the girl.

10. A close scrutiny of the forenames given to twins, reveals that they are expected to behave in a particular manner. Through constant, and indirect ways twins are reminded that 'they're a special breed' to be treated specially.

Due to its mysterious birth, the twin is considered to possess powers of healing and the ability to intercede on behalf of the physical world. The special attention accorded to twins makes them to gradually internalise these bestowed qualities and sometimes manage to actualize them. Whenever a twin behaves in conformity to stereotype, a Swazi will roll his/her eyes resignedly and say : 'Ho, ngu phahlakati" "I bet this person is a twin, s/he is so temperamental; please bear with him/her" Because of the special qualities society confers on twins, some of them tend to take advantage of the situation. A twin is thus considered as being erratic, moody, incapable of loving anyone but the other twin.

In psychological terms this could drift to 'obsession with self'. But it would be simplistic to blame those twins who act in this manner. As Prof. C AKUETEY of Knox College puts it:

". twins are but a reflection of the Swazi society" in this specific indigenous pedagogical setting, society assumes the role of the teacher and the twins the role of learners. As a teacher, society influences behaviour of the twins, the learners.

OTHER FUNCTIONS

The Swazis ascribe to the continuity of society. They believe that society consists of the yet to be born the born and the departed. More importantly, they strongly believe that the 'dead', having crossed the physical threshold, are endowed with special powers and are always with them albeit undetectable to the naked eye. It is for this reason that every Swazi is encouraged to leads a prayerful life. There is no demarcation line between secular and religious lives in this society. It is worth mentioning that the swazi-traditional-grass- thatched hut is known as ' KNEEL AND LET' S PRAY ' "GUCA SITHANDAZE"; which means a place of worship, a church. This is partly because access to this sky-shaped hut is through a low arch-shaped door. The hut is known as ancestor's house 'kagogo'. All who enter it, should humbly crawl in. It is noteworthy that for the Swazis almost every mundane activity represents prayer. Communication with yonder is a prayer, leading a responsible life is prayer.

The verb KUTHANDAZA means to pray or to love, an indication that love and prayer are synonymous in this culture. The Swazis believe in the importance of coming together to request the intervention of higher powers to help them live harmoniously because they are well aware of their frailties. In fact, Religion is so deeply rooted in this society that even names given to their children represent prayers. It is therefore not uncommon to find names such as: [Nomthandazo = Mother of Prayer]; [Lomasontfo = Mother of Sunday];[Sibongile = Thanks God]; [Mandla Enkhosi = Power of God]; [Zanele =Enough girls,God]. Zodwa =only girls God]. The names Zanele and Zodwa are given to girls whose parents have had only girls and having been longing to have a son. These names therefore appear to be a prayer to the super power to enable these girls' parents to bear a son. For the Swazi society believes that a family without a son will have its name eradicated from the face of the earth. Curiously, it is also as if the family was soliciting the intercession of the whole Swazi society in this prayer. Usually, everyone meeting a girl bearing the name Zanele or Zodwa will always sympathize with the family, especially with her mother, by saying "Oh! Dear, so your mother does not have any sons?"

CONCLUSION

Whilst it would be simplistic at this stage to conclude that the name alone is enough to model the character of the bearer of that name, it is safe to say that the importance the Swazi society attaches to names are so great and ever-present that a bearer cannot help but be conscious of the expectations of the community with regard to his role as a bearer of that particular name. He therefore thrives to emulate those who have borne the name before him. All this enhances the self-fulfilling prophecy. Ceteris paribus, the Swazi indigenous learning system bears the following characteristics:-

1. LEARNER AN ACTIVE PARTICIPANT

In the Academia, particularly in language teaching, repetition is always done in such a manner that learners are bored and soon drop out from the programme. The careful manner in which the community schools the bearer to identify himself with this name and act accordingly, makes naming a useful methodology.

2. NAMING AND TRANSMISSION OF CULTURE

As synthesis of culture and receptacle of history, Swazi names can be extremely useful in helping to understand how knowledge is transmitted in that culture from one generation to another. Indeed the Swazi culture has used the naming pattern to encourage a good behaviour and to discourage a bad behaviour. I believe that proponents of lifelong education, who are

always concerned about attitudinal change, ought to take cognizance of these indigenous learning strategies that adopt an indirect, subtle, collective, protractive approach to learning.

3. LEARNER AS PARTNER IN KNOWLEDGE ACQUISITION

Naming a child "NOMFUNDO": 'MOTHER OF EDUCATION' and continually and collectively reinforcing that behavior predisposes the child to live up to his/her name.

4. IMPLICIT METHODOLOGY

The ingenious use of proverbs, songs, games and riddles as means of reminding the bearer is an indirect way of teaching that produces positive and enduring results. In order to achieve social development lifelong learning ought to consider the indigenous learning systems: Indeed for learning to be effective, a protracted and comprehensive approach to sharing knowledge must be applied. -For learning to occur today there is need to modernize and improve the indigenous learning systems. -For learning to occur there is need to combine Carl Rodgers 'indirect' approach with other approaches. -For learning to occur there is need for the learner to be responsible for his/her learning; in brief : "LEARNING TO BE A LEARNER"

PAPER 56

EDUCATING THE UNEDUCATED:THE CASE OF THE MARINE FISH WORKERS IN KERALA

M.K. GEORGE SJ
Loyola College of Social Sciences
Thiruvananthapuram

INTRODUCTION

The state of Kerala (India) had the rare privilege of achieving total literacy in 1991. But already then it was acknowledged, that the declaration of total literacy did not include the fisherfolk, the tribal and the floating populations, particularly the Tamils. Subsequent to the declaration, due to the political vagaries of the State, the programme lost its tempo and the neo-literates lapses into illiteracy in large numbers. Continuing Education programmes hardly ever came and when they came it was late.

This paper is an attempt to look at the situation of the fisherfolk. Based on sample studies it is proposed to look at the current status of literacy and education. A strategy for handling the educational backwardness in the context of the concept and practice of lifelong education is proposed.

Fisheries, Fish workers and their problems

Kerala is one of the leading maritime states in India. It has a coastline of 590 kms. It is an intermix of nutrient-laden waters from 41 west flowing rivers with the seawaters all a long the coast. There are 222 marine fishing villages, a village every 2.25 km and 111 inland fishing villages. Fisheries form the main source of income for about three per cent of the population and they contribute 2 per cent of the net state domestic product (Dept. of Fisheries, 1991).

Fisherfolk population (1991) 9.6 lakhs

	1989-90	1990-91
Inland population	2.12 lakhs	2.16 lakhs
Active Fishermen	0.48	0.50
Marine Population	7.34	7.37
Active fishermen	1.48	1.53

(Directorate of Fisheries, 1992)

The total number of sea going fishermen is estimated to be 1.53 lakhs. The number of fisherfolk households including the islands fish workers is 1,30,504. The number of marine fisherfolk households is estimated to be 100070 (Dept. of Fisheries, 1992)

The villages of marine fisherfolk are not uniform all along the coast. They vary on several counts. Individually taken most of these villages are inhabited by people of one religion, caste and community. There are also a few villages with a rather mixed population and many more villages with stray instances of families belonging to other communities. Muslims predominate the marine fishing villages of the northern districts of Kannur, Kozhikode and Malappuram, while Christians and Hindus dominate the southern coast. The Hindu marine fishermen belong to the 'Arya' and 'Vala' communities. They have several sub-groups among them, who dispute their position in the communal hierarchy. A sprinkling of Ezhavas also goes to the sea for fishing. (Platteua et al, 1985).

Socio-economic conditions of the fisherfolk are one of the worst, making them one of the most backward in the country. Seventy per cent of their income is spent on food. Yet they cannot ensure sufficient food for all. Fishing is a seasonal job and they have to look for other subsidiary jobs. Most subsidiary jobs are connected with fishing, fish distribution, repair of nets etc. Estimates show that about 40 per cent of the active fisherfolk are involved in these subsidiary jobs.

The indebtedness of the fisherfolk is proverbial. The credit societies organised by the Government, while have been a solace, they have not made a major dent in the problem. Similarly, the housing situation is dismal. Forty eight per cent of the houses are shabbily huts. Only 16 per cent are proper houses. Access to drinking water is meagre; only a third of the households have drinking water facilities within the ward in which they live. Sanitary facilities and lighting are abysmal. Only five to ten percent o the houses have either (John Kurien and Thankappan Achari, 1988).

While Kerala has a world famous quality of life, the fisherfolk is in dire circumstances. They live in crowed areas, with minimal access to the development of the contemporary Kerala Society. In brief, the fisherfolk of Kerala has been at the margins of Society – geographically, economically, socio-culturally and politically (John Kurien and Thankapan Achari, 1998; Shajahan, 1995).

EDUCATIONAL STATUS

Findings of three studies (George, 1998; P C O, 2000; George and Domi, 2000) show that there has been an over all improvement, but far below the expectations.

George's study (1998) following a district wise and religion wise analysis showed the extreme backwardness of the marine fishworkers. A sample population of 2746, spread over three districts, Alleppey, Quilon and Trivandrum were studies. It was found that 490 were not enrolled at all. The illiteracy rate was found to be 23.83 per cent (leaving out the 0-5 age group). Of the heads of households, 174 (39.6 %) were illiterate. Among the spouses illiterates were 190(43.2%). Trivandrum district had the largest number i. e. 106 (58.9%). Religion wise analysis showed that of the illiterates, 71 per cent were Christians, 10.6 per cent Hindus and 18.3 per cent Muslims.

The P C O study (2000) on the ' Status of Education, Employment and Health in the Coastal Area of Thiruvananthapuram Corporation' provided the following data.

The total population was estimated to be 63,869 of which 35,409 were females and 35,613 males. The illiteracy of the general population was identified to be 26.5 per cent. Female illiteracy, 27.3 per cent and male illiteracy, 25.9 per cent.

Table: Illiteracy

Age Group	Females		Males		Total	
	No	%	No	%	No	%
15 - 29	432	10.1	552	12.7	984	11.4
30 -49	1145	35.1	1106	29.4	2251	32.0
50 -59	380	50.0	371	43.9	751	46.8
60 & above	527	64.9	529	56.1	1056	60.1
All	2484	27.3	2558	25.9	5042	26.5

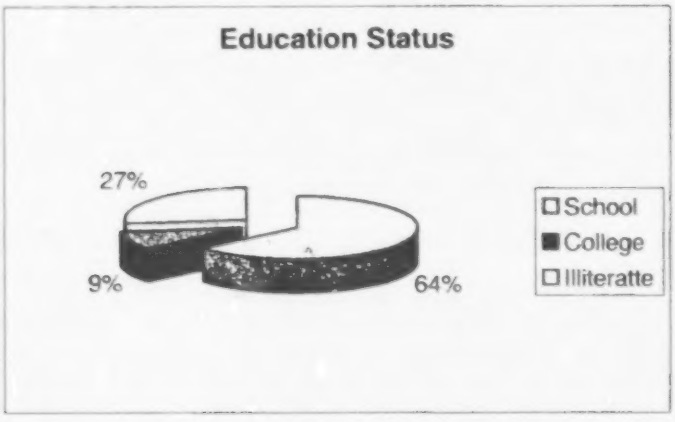
Source: Survey data 1999.

Illiteracy rate is higher among the higher age groups. Irrespective of sex, illiteracy rate shows more or less the same pattern. In the age group of 5 to 14 all are literate. Ward wise comparison showed that illiteracy is higher in Poonthura, (33%), one of the most densely populated areas of the Coast.

The overall educational status showed that 64.8 per cent were educated up to S S LC (ten years of schooling) and 8.6 per cent alone had acquired college level education.

[1] The document by UNESCO titled, *The Challenge Presented to Culture by Science and Technology*, 1977 develops this idea further, p. 43.

[8] In 1995, the World Commission on Culture and Development, chaired by former United nations Secretary General Javier Perez de Cuellar, published with UNESCO a report on the importance of the contribution of different cultures to the world, titled *Our Creative Diversity*.



The Poovar study (2000) covered one village consisting of 584 households and 3540 population. The village illiteracy level was found to be 20 per cent, while among the fisherfolk it is 22.08 per cent. Among Muslims it is 14 per cent and among Hindus only 7.67 per cent. The number of adult illiterates was found to be 633. However, Poovar recorded a lower rate of illiteracy compared to five other fishing villages nearby.

Illiteracy was found to be higher among males (24.25%). Among females it was 19.73 %. Thirty per cent of the housewives, 60 per cent of the fish vending women and 45 per cent of fishermen were found to be illiterate.

Both in the Corporation study and Poovar study the enrolment is near total. A comparative picture of the sample studies done of far is presented below.

Area	Percentage of Illiteracy	Source of Data
Thiruvananthapuram Corporation	26.50	PCO (1999)
Poovar	22.08	Loyola-KRPLLD (2000)
Parithiyoor	38.00	PCO
Kollamcode	25.00	" "
Vizhinjam	24.00	" "
Anjengo	27.00	" "
Trivandrum/Qln/Alpy	23.83	George, 1998

Overall, it can be surmised that 26.63 per cent of the fisherfolk population in Kerala is still illiterate.

This situation of the fisherfolk challenges the credibility of the claim of Kerala being a 'model of development'. In terms of justice and the evolution of an egalitarian society, the marginalization of this number of people is unacceptable in a democratic polity. How do we then understand this situation?

Towards an analytical understanding

How does one understand the comparatively higher levels of illiteracy in the coastal pockets of Kerala? One can see it as part of the larger socio-cultural disadvantage that is prevalent. " It is almost a truism to say that access to and an effective utilization of educational opportunities is favourably oriented to selected groups of people and that within our system of education specific disadvantages have been built and allowed to grow "(Bhatia, 1982)

The fact is that the educational backwardness of the marine fisherfolk is the result of a wider system of inequality in the economic, political and socio-cultural realms. It is only a holistic analytic process that can make a dent to this situation.

"Those who remain illiterate in an area which achieved a great degree of progress in the fields of literacy and education are people who have been denied the fruits of development. Only decisive external intervention can make these available to them" (Tharakan, in Govindan, 1991).

The cause or explanation of educational underachievement and failure is to be found less in the supposed cultural and attitudinal deficiencies of certain groups than in the field of differential access to resources which o. course includes, access to 'good ' educational provision. In other words, the task of explaining inequalities in educational opportunities becomes one of explaining a wider system of inequality.

The Poovar study looked at this situation with three assumptions namely, i. The low level of politicisation of the community is the main reason for the continued educational backwardness for the fishworkers ii. A culture specific approach to literacy will bring about a breakthrough in coastal literacy and iii. Commercialisation of economy has not created demand for literacy, because the benefits of commercialisation are drained by outside forces.

LIFELONG LEARNING AND THE MARINE FISHWORKERS

The paradox needs to be faced. Educational backwardness of a marginalized group like the fisherfolk, within the milieu of a high educational achievement is a paradox that needs to be handled. Based on the Poovar study and action programme the insights that emerged were that this condition is the result of their low politicisation, poor access to the benefits of commercialisation and the near slavish attitude to religious and cultural traditions. The study proved the following in terms of ameliorating the condition of the fishworkers.

i. The starting point of any intervention should be the availability of precise data on the levels of illiteracy and the geographical location of the illiterates, which could be organised through participatory survey efforts

ii. Identification and acceptance of the leadership of educational efforts by a key agency, preferably an accepted N G O in the locality

iii. Enlisting the support of all agencies, particularly the religious and cultural organisations and the leaders in specific organisational structures like "Saksharatha Samithi"(Literacy Committee).

iv. Identification and training of a core team of literacy teachers, who will be the mainstay of the campaign

v. Formation of a culture specific curriculum and provision of texts and appropriate reading materials

vi. Preparation of learning aids suited for the campaign

vii. Monitoring measures

viii. Pre test and post test of learners

ix. External evaluation of learners

x. Follow up plan linked to the co-ordinating agency and

xi. Structures for the sustenance of literacy

An amazing observation is that the fisherfolk had a system of learning intricate methods of identifying and locating fish, directions, navigation and so on which helped them survive for years. This sort of knowledge was transferred and is being transferred in quite non-formal ways even today. Adequate research has not gone into these systems to identify them. Instead, what is happening is that as newer systems and technology is being introduced like G S P the old skills of the fishworkers is being lost and the unquie methods of learning becoming obsolete.

CONCLUSION

Like all marginalized communities, the marine fishworkers of Kerala too need to attend to their lifelong learning needs, and most particularly to the basic literacy levels, if they are to survive. What this paper has pointed out is that efforts at the same are scanty, and that sufficient theoretical and empirical support is not being given to the effort. International collaboration sufficient research support alone can bring about a changed situation.

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PAPER 57

LEARNING TO UNLEARN: THE SOCIAL DEVELOPMENT OF THE SOCIALLY OPPRESSED

Dr. P. Devanesan
Reader in Social Dynamics,St. Joseph's College (Autonomous)
Tiruchirapalli - 620 002. India

Development may be perceived as a process of continued learning, learning to be and learning to become. Individuals, groups and communities are practically the summation of continued learning. Among other things, the social environment conditions learning, and hence one learns what one is exposed to, not necessarily what one needs to.

Communities that are subject to social (structural) oppression, as part of the dynamics of the social system, stand affected by such socially conditioned or oppressive learning. The level of their development, psychological and social if not also economic, reflects the oppressive learning to which they have been exposed for generations. Through socialization, they have learnt not only to internalize the oppressive structures, but also the ways, often subtle and imperceptible, of justifying and accepting the same.

Organizations and movements in the recent past have no doubt challenged the oppressive structures, but the underlying process of learning that goes on undisturbed has seldom been identified or brought to surface. As a result, in spite of the economic and material development (brought about by job oriented learning opportunities for instance), the psychological and social development of the oppressed often fails to take off, and the oppressive learning continues to hold sway.

The Dalits and tribal communities of India (constituting at least a fourth of its population), subject to extreme forms of social oppression for centuries, have also learnt to transmit this oppressive learning across generations through the process of socialization. This has brought about a stereotype with which a Dalit or tribal perceives himself and is perceived by outsiders and internalized by the oppressed people. It becomes an oppressive and dehumanizing learning. As long as this oppressive learning is left unchallenged, no other learning can bring real development to the socially oppressed.

This implies that the socially oppressed need to embark not only on a program of learning, but also one of unlearning or what is also known as deschooling. They need to be made aware that they have been made to learn a lot of stuff that is actually harmful to their own integral development as individuals and communities, and that the same has necessarily to be unlearned. They must also realize the need to develop their own perception, perspective and pedagogy of learning in terms for instance, of self concept, self respect, self motivation, performance, achievement and the like, and learn to unlearn whatever they have been tutored or indoctrinated to the contrary by the system.

In the context of formal learning for instance, children of the socially oppressed, learn the stereotype expectations and prejudices about them, like setting of low targets, expecting only the minimum or low levels of effort and participation, not expecting creativity or originality and the tendency to under value their inert ability for motivation and achievement. They also often end up forming their self-concept accordingly. These are in addition to the social labeling they are exposed to, such as being lazy, easy going, unreliable, incapable etc., leading to frustration, envy and self pity.

The non-formal stream too is not free from such unsound learning package. That the children of the poor and the socially oppressed deserve nothing more than the non-formal stream, itself reveals the unhealthy prejudice. Some "educationists" even go to the extent of maintaining that these children would be total misfits in science disciplines and in the learning of hi-tech skills, and that they are best left confined to their own natural tendencies and environs. Whatever the rationale behind this argument, it sounds too categorical and clearly betrays the hidden prejudice.

This oppressive learning begins from childhood and continues as a lifelong process through the adulthood and to the old age, jeopardizing all other types of learning. Social development for the socially oppressed therefore, necessarily begins with the unlearning of all these unwanted learning from which the young and old, the uneducated and perhaps even the educated suffer lifelong.

The process of unlearning cannot be taken for granted or left to chance. It is a process that needs to be deliberately and systematically initiated, guided and sustained and integrated into the policy of development. It is a lifelong learning to unlearn. Professor Amartya Sen speaks of Development As Freedom, and if development is viewed as the summation of learning, then we need also to talk of learning as freedom. For the socially oppressed however, this freedom would also imply a lifelong learning to unlearn.

□

TECHNOLOGY AND LIFELONG LEARNING

PAPER 58

LIFELONG EDUCATION: PERSPECTIVES ON SCIENCE POPULARIZATION THROUGH MASS AND INTERPERSONAL CHANNELS

J.V. Vilanilam
Chilampil lane, Gandhipuram
Thiruvananthapuram 695 017 India

INTRODUCTION:

The mass media are considered the best channels for popularizing science among citizens. Even in ancient days, the media (not mass media) were used for spreading scientific information among the educated and literate sections of populations through written documents. Papyrus, talipot, palm leaves, bamboo slips and even clay or stone tablets in very early days were used for this purpose. Some ancient documents which have come down to us are 4000 years old. But we in the modern age are concerned about the popularization of science among ordinary citizens with the sole purpose of improving their living and working conditions.

Before we start considering the various techniques, let us be clear about what we mean by science. The word has come from the verb "scire" which means to "to know". Science is knowledge – knowledge about life, nature, events in the sky and in the depth of the oceans, production and consumption of food and other materials essential for the sustenance of life, human relationships, etc. We have evolved different branches of knowledge now, but there was a time when all branches of knowledge were the province of science. Socrates, Plato and Aristotle were not only philosophers but scientists because the distinction between philosophy (which literally means love of knowledge) and science (which also means knowledge) was practically nill.

Charaka, Sasruta, Dhanwantari, Varaahamihira, the Aryabhaatas and the Bhaskaras have all contributed to different departments of knowledge – medicine, astronomy, mathematics and other branches of sciences – but their treatises are also considered religiophilosophical

Galileo and Copernicus were not only scientists but philosophers. But today, we live in an age of specialization. Our educational institutions offer degrees to young people in science and technology; but are they specialists? And are they different, essentially, from other young people who have received their degrees in arts, humanities and the social sciences? In fact, all of them are knowledge-seekers and in this sense, anyone who has sought knowledge and received it is a scientist in the broad sense. However, in the words of C.P. Snow who distinguished himself equally in literature and physics, the difference between the culture of science and the culture of non-science is artificial.

OUR MAIN CONCERN TODAY

Let us now turn to our main concern which is not about what level of information the average citizen has acquired through formal channels, but how many of our fellow-citizens are informed about any branch of knowledge through non-formal channels, including life-long processes of education. not many avenues are now open for people who wish to gain knowledge and derive intellectual satisfaction through life-long channels of education. This is because people still think in terms of formal schools and colleges when they think of gaining knowledge.

Our school and college buildings are kept idle outside the regular class hours. Why not use them for life-long educational programmes? Many people are interested in learning new skills, acquiring new information and sharing their knowledge and skills with others.

We should also be concerned about why more than half of India's population is still illiterate and why the noble constitutional goal of imparting education to all children between six and 14 years of age, has not been fulfilled yet. Except in Kerala and a couple of other states, the biggest challenge is the inclusion of millions of adolescents, young adults and children in the knowledge path.

A very large number of our people are still steeped in unscientific and even irrational attitudes. There is great need for the popularization of scientific and technological information among them. The fundamental task of making free, compulsory education available to all children under 18, a directive principle in our constitution, still remains an unrealized dream. Half the problem of science popularization will be solved if education for 12 years, if possible, or at least ten years is given universally to all children.

It goes without saying that a nation of several million illiterates cannot make any appreciable dent in poverty, despite its Science and Technology achievements. To talk of scientific temper, popularization of science, etc. in a society of ill-educated and illiterate people is unreal. If Kerala has made some progress in many areas of socioeconomic development, it is no small measure due to the headstart it got in education during the pre-Independence period. In 1930, the literacy rate in India was 1 per cent; that in Travancore was 30 per cent.

Informal channels for science communication

For our purpose, informal channels are provided by organizations – both mass media organizations and small media organizations – which are not part of the formal educational structure. There are science clubs and forums in colleges and universities. There are also associations for different types of S & T institutions and private industrial organizations. We can organize evening or weekend study in the life-long education mode. For the purpose of our discussion, we concentrate on organizations which could sprout from the desire of ordinary citizens of all ages, the general public, to do the following:

a. Learn more about the changes happening around us and in the world at large;

b. Study those changes systematically with attention on the social structure, and on the impact of changes on different groups;

c. Disseminate among different groups ideas emanating from new knowledge and inventions making use of the new electronic devices such as the Internet as well as conventional mass media channels – the newspapers and magazines, radio, TV and film;

d. Organize people's awareness programmes in different localities so that decisions made by the panchayats, blocks and districts are based on sound, scientifically tenable judgements;

e. Examine conventional techniques and rural technology in the light of new knowledge and adapt or adopt techniques for the betterment of society, without rejecting techniques evolved over a long period, purely because they are old;

f. Approach every problem with an open mind and with the willingness to make systemic changes wherever necessary for accommodating new and socially relevant developments; and

g. Use the existing media of communication and introduce new media for informing all sections of the public about the need for considering with priority the basic needs of people in each locality.

These goals are not inconsistent with the Scientific Policy Resolution (SPR) drafted by Jawaharlal Nehru and Homi J. Bhabha during 1954-58 and adopted by Parliament in 1958. The major goals of the SPR have a bearing on what we are discussing here. They are:

1. Foster, promote and sustain the cultivation of science and scientific research in all its aspects – pure, applied and educational;

2. Ensure an adequate supply of quality scientists;

3. Encourage the creative talent of men and women engaged in scientific activity;

4. Promote individual initiative for the acquisition and dissemination of knowledge in an atmosphere of academic freedom;

5. Secure for the people all the benefits that can accrue from the acquisition of scientific knowledge; and,

6. Foster a scientific temper in people and to popularize the application of the scientific method.

Of these, 4,5 and 6 are of special significance for us. Science should benefit society; every citizen's initiative for acquiring and promoting knowledge must be encouraged. Scientific temper and scientific method should be popularized.

But this cannot be achieved solely through existing formal institutions. Considering the large number of people involved, informal life-long arrangements are essential for this purpose. Nehru had stressed the need for generating the right kind of temper and climate of science in India, especially for creating the right kind of environment for rational economic development and modernization. He called the big scientific and technological projects the new temples in India. He wanted our scientists to be crusaders for the betterment of the living and working conditions of the millions.

No doubt, we have made creditable achievements in various fields of knowledge: telecommunication; space science; information technology; atomic science; medical and health sciences. But the glitter at the top of the S & T mansion in India should not blind us to the fact that all our achievements so far have not made any dent in the essential poverty of the country. Starvation deaths are not uncommon even in this IT age as we can see from various news reports. There are still some 315 million absolutely poor people who live on less than Rs.10/- (about one quarter of a dollar) a day, not to speak of the UN Development Report's standard of a dollar a day! The conditions that perpetuate poverty, misery, illiteracy, ill-health and above all unemployment are still prevalent despite all our achievements in S & T. We gallop like a race horse in the meadow of science and technology, but we limp like a wounded donkey with a heavy load of dirty linen from the past and the present, on the rough road of sociology!

How can illiterate and poor people become imbued with scientific temper when even the educated middle, upper middle and upper classes do not show it in most of their daily transactions. The ideology of scientific temper grossly simplifies the realities in India. Is it a cover for the insensitivities of the elite towards the harsh realities surrounding the lives of the large majority? The latter are cut off from their own historical, cultural and even technological roots.

The informal channels at the grassroots level have to create platforms for the discussion of these issues and lead the people to formulate their own action plans for solving problems scientifically. Conscientization of people to each locality about the good and bad aspects of decisions taken so far on scientific solutions of day-to-day problems faced by the people is a must. Since formal educational institutions cannot achieve our goal, life-long education in the informal mode alone can succeed. Despite all progress, the biggest problem according to UNDP is poverty.

A SCIENTIFIC ATTITUDE TO POVERTY

The biggest sociological obstacle to progress in India is poverty; substantial attention has to be given by policy makers and scientists on the eradication of the conditions leading to poverty. **Poverty is aggravated by built-in sociological problems such as:**

(a) inadequate and irrelevant educational systems of a small minority of young people who in turn prevent universalization of education when they hold responsible positions in different branches of government;

(b) lack of appropriate media for the dissemination of knowledge vital for social change, social justice and scientific approach to problems;

(c) lack of concern among scientists (and of the educated in general) about the priorities of the poor;

(d) blind adoration for, and unthinking readiness to accept, solutions emanating from other cultures and climes without realizing the harm that comes or is likely to come to the large majority of the people;

(e) high level of dependency on other countries and emulation of what is done elsewhere without examining the relevance of such action for the social realities here; and

(f) above all, the emergence of a dichotomy between S & T and other sociocultural aspects of life in India.

The last mentioned dichotomy is visible in every field - administration, education, medicine and health, social sciences and even basic research goals. Even scientists do not condemn superstition openly because of this dichotomy. The rational enlightenment which removed many superstitious customs and practices of the Dark Ages in Europe to a great extent has not spread in India, except in very limited circles.

Another problem with Indian S & T is the lack of support for native, indigenous technology which sustains most of rural life. The hidden caste considerations among the educated have prevented them from making an in-depth study of native indigenous technology or introducing the craft courses at the school level for which Gandhiji and argued vehemently but to no avail. Science in India has come to mean big science – atomic science, space technology, computer science, telecommunication, computerized media technology, genome project and information technology. No doubt these are important and we must encourage all of them for the benefit of the country. But if we want to avoid hearing pejorative remarks such as "India is doing well, but not the Indians," we have to give more thought to native technologies instead of going on praising the "glory that was Ind."

In ancient and medieval times, it was the illiterate village craftsmen who had developed the necessary technology for meeting the needs of village life – masons, carpenters, blacksmiths, gold and silver smiths, filigree workers, weavers, plough and other agricultural tool-makers, calligraphers, temple and mosque designers, clay moulders, potters, sculptors, painters processors of palm leaves, typesetters and printers, and a host of othes. Knowledge about their arts and crafts was handed down orally and through personal example from generation to generation in the same occupational/ caste group or family. If these people were given education, theoretical orientation and more social freedom, the social change that had occurred in Europe would have occurred here also. The science education imparted in our schools and colleges even now continues to be based on pre-Independence models. This is another reason for thinking in terms of life-long in S & T.

The nation's commitment to the use of S & T as key instruments for national development has been articulated not only in the SPR of 1958 but also in the 1991 Industrial Policy Statement and the 1993 Technology Policy Statement. For example, a draft paper for a New Technology Policy issued by the DST in 1993 says among other things that it is essential to upgrade the traditional skills and reduce the drudgery of more than one half of the population, namely, women and the weaker sections. Women's organisations and Dalits' organizations have to take up the question of labour-saving devices which reduce the drudgery of rural and urban working women and the labouring class, applying new technologies of production and processing.

All these goals can be achieved only through finding answers to some fundamental questions:

1. How much of attention is being given to S & T in the existing media?

2. Is there a need for new media in rural and backward sectors?

3. Is there any discussion of the extent of technology appropriate to the country, derivable from science as it is today?
4. In what new directions should scientific research itself be oriented in order to derive such appropriate technologies therefrom?
5. Should not S & T give priority to what is beneficial to the 315 million absolutely poor people of India?
6. Should not new industries and institutions be located in such a way that large urban agglomerations of populations are prevented?
7. Should not S & T be oriented wherever possible to enhance conventional technologies of production so that more low technology jobs are generated and the big problem of unemployment is solved at least to some appreciable extent?
8. What is being produced now? And for whom?
9. Should not the TV, Radio, Film and the Newspapers be persuaded to carry more news, features and special programmes/ articles on scientific and technological matters?
10. Should not the low-power transmitting stations be converted to production centres on a moderate scale so that local people can make use of the channel for the telecasting of ideas and for production of locally relevant programmes, especially those relating to S & T and scientific temper and scientific methods?
11. Will Radio and TV channels be re-organized in such a way that local scientists and local people discuss local issues?
12. What is the total number of unemployed and underemployed in each district of India? What is the employment capability of all the industries currently operating or being planned for the next ten years? Is there a big gap between what is needed and what is available?

Everyone knows that the existing media's programmes are heavily entertainment-oriented. Even the local language newspapers give very low attention to S & T and people's daily problems. Indian TV (regular, satellite, or cable) is greatly film-oriented. No doubt, there is much cinema education going on, especially education of a trivial kind. The newspapers compete with the electronic media to attfact the same clientele through entertaining reports and features and a heavy dose of pseudo-news, sensational politics, confrontational statements and trivia. Studies conducted at various points in the past by this writer and others have clearly shown that there is very little of S & T attention in any medium, print or electronic.

The question before us, therefore, is whether we need alternative systems based on small media using all available media technology for the dissemination of science and technology issues, especially in the rural areas, based on the real priorities of those areas.

Perhaps these and related matters can be discussed by senior and junior citizens in the places where life-long educational channels are organized.

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PAPER 59

INDIGENOUS TECHNOLOGY: A CORE COMPONENT OF LIFELONG LEARNING CURRICULUM

K. Y. Benedict
Lecturer in Physical Science
Mar Theophilus Training College
Trivandrum

The last two decades of 20th century was a period of drastic changes in and around the globe on many dimensions. During 1980's there was a drastic shift and tilt in the world polity due to the end of the cold war, catalysed by 'perestroika'. The hallmark of the 1990's was the new economic order of Globalisation. The twenty-first century was born, hearing the trumpet of the advent of Information and Communication Technology [ICT]. One of the most affected subjects of the drastic changes due to ICT is nothing but Education. The very concept of education, its content, approach and the mode of operation has been transformed remarkably due to the convergence of IT and CT. Knowledge in the form of processed information is now available everywhere at any time to anybody, and can be accessed within fractions of seconds today. This leads us to the collapsing of the *Berlin Walls* of Formal-Nonformal-Informal Education divide. What replaces is the rise of a 'Global University' promoting the lifelong learning platform.

The *neo-lifelong learning* scenario offers much for the human advancement in many fields, basically in the realisation of the notion, *one world one mind* through the 'neticenship' of World Wide Web. An opposite side of the advancement is that any developmental move devoid of the stain of soil and touch of the local culture is really lifeless. A task of the modern time is to integrate the entire curriculum in the neo-lifelong initiative with what we can call the 'indigenous technology' as its core component.

Indigeneous Technology is the forefather of any advanced technologies of any time, which have relevance and use even after the new, modernised and sophisticated form of it took the regime over it. The abacus before modern computer, wheel before modern tyre, grafting before modern cloning are some sample to project. The practically applied form of knowledge acquired and constructed by members of each culture and tradition gains the form of indigenous technology and is very close to their heart and rhythm of life. The technologies having an indigenous origin are the immediate product of man's search for truth and have an immediate contact to the local culture and tradition. Further they are more highly economically viable and are eco-friendly in all aspects. An exploration ofthe world of indigenous technology may throw a new light into the transmission and transformation of human culture through generations, no doubt. For people of India no other example is as strong as 'Charka'- an icon of indigenous technology. To Gandhiji, 'charka' was not a mere tool for his craft-centered approach to education but was a weapon to fight against the 'himsa' of the then rulers. The practical philosophy of his life- *love is god* -got reflected in his 'ahimsa' movement through the transformation of a representative of the local technology namely 'charka' into a peaceful warhead. As a novice researcher who got an opportunity to have a glance on the nonformal models in science education, the writer is of the view that indigenous technology must be made as a component in the lifelong learning curriculum of our region.

Jegede (2001:71-89) notes that the cultural context of the science and technology education has two main aspects. The first is *conceptual ecology* which pertains to how individuals within a particular ecological environment cognise knowledge. The second aspect is *social ecology*, which refers to the larger society in which the individual lives and interacts with others to socially negotiate knowledge, amongst other things. The science and technology, as taught in our schools and colleges today is a subculture of modern science derived from western culture, he argues. The creative science will be dislodged when western science becomes universal. Today in most classrooms, across the world, western modern science is taught at the expense of indigenous science. *Science is a rational way of perceiving reality*. Here perceiving means the action of *construction of reality* and the *construct reality*. So every culture has its own science, referred as the indigenous science; which abounds in agriculture, astronomy, navigation, mathematics, medicine, engineering, architecture, forestry and ecology. He strongly points out that modern (western) science is only one way or form of thinking or perceiving the world.

He presents a chart showing the comparison of modern knowledge to indigenous, which is given below:

Perspective	**Indigenous**	**Modern**
Social	Survival, harmony with nature	Knowledge for its sake, for power
Intellectual	Co-existence with mystery by celebrating mystery	Eradicate mystery by explaining nature, to satisfy curiosity
Epistemology	Knowledge revealed by the power of nature and spirits	Knowledge revealed through natural observations; empiricism

Time	Circular	Rectilinear
Association with human action	Intimately and subjectively inter-related	Formally and objectively decontexualised
Social goals	Communal, human based	Individualistic/ competitive
World view	Anthropomorphic/ holistic	Mechanistic, reductionist

Further to elaborate on the multi dimensional scope of the inclusion of indigenous technology I take the freedom to borrow the thoughts of Prof. Oskar Negt (2000: 72-75), who have more than thirty years experience in workers' adult and continuing education. He suggests that learning through life is no longer a luxury and a "consummate learning" is needed to develop a self-awareness based on individual identity. By exemplary he meant "learning processes that are determined by people's own interests and horizon of perception". According to him the lifelong learning objectives must be framed on the basis of the following "new key skills": (1) *Context creation skill* – Weighing, selecting and processing of information received through media to resist those circumstances that can be used as a means of political exploitation; (2) *Identity skills* – A sense orientation strengthened by feeling of self worth, must be learned and acquired to uphold personal and social values; (3) *Ecological skill* – the careful handling of the nature with a meaning more than mere environmental issues, a vital condition of the modern world; (4) Economic skill – restoring the human purpose in economic activities by realising that economic rules are not laws of nature; (5) *Technological skill* – shedding of the belief that technological development is predestined and one can do nothing on or with it, a vital skill in the modern world digital divide; (6) *Justice skill* – a sharpened awareness about and commitment to solve the invisible inequalities and hidden injustice promoted by established governing systems prompted by market forces and the media; and (7) *Historic skill* – peoples' ability to remember gaining energy and courage to face the future. It is to be noted here that indigenous technology being practiced as a core component of the life long learning process can definitely contribute to all the above areas of new skills.

The following paragraphs will direct our attention to some illustrative pieces of indigenous technology being developed and practiced by people of this part of the world (with a special emphasis on chemistry component as per my interest) to highlight the diverse nature and types of it. The mapping of Traditional Sciences and Technologies of India by Patriotic and People-oriented Science and Technology Foundation, New Delhi (1998), has many valuable items of which a few are cited below:

Tamra or copper occupies an important position among the medicinal uses of metals. Its natural sources like *Mayurpinchacha* (Peacock's tail), *Bhunaga* (Earthworm) and *Thutha* etc. are described in *Ras-Granthas*. Extracted copper from these sources gives better therapeutic results than the copper available in the market after being processed pharmaceutically. Prepared *Bhasma* is indicated alone or with other drugs in compound form for treating number of diseases successfully. (Singh, A.K. and Dixit, S.K, "Natural Source of Copper, its Extraction and Traditional Techniques for Preparing Medicine for Different Ailments" p.38)

The record of silk culture and the art of dyeing it are of ancient Indian origin in India. ... The common dye yielding plants are turmeric (*circuma longa*), Togari wood (*Morida tinctoria*), mango (*Mangifera indica*), Pomegranate (*Punica granatum*), Indigo (*Indigoferra tinctoria*) etc.... Natural dyes are available in the form of plants, insects and minerals and have to be first extracted. There are three ways: aqueous, acidic and alkaline. (Joshi, V. "Traditional silk Printing with Natural dyes", pp.27-28)

In the traditional system of medicine such as *ayurveda, sidha, unani* etc. various metals in pure form are used to prepare effective drugs. Occasional side effects are there for curing with modern allopathic medicines. Traditional systems of medicine cure the various diseases without any side effect.... Analyses of the presence of certain trace elements in some medicinal plants were done. Such studies are useful in the structure elucidation, bioinorganic chemistry, Metal chelation therapy etc. An increase in copper content and decrease in zinc content were reported in patients ailing from jaundice. The absorption of copper content by liver was also reported. Hence in the present investigation, trace elements composition has been determined using the modern Inductively coupled Plasma Atomic Emission Spectroscopic Techniques (ICP-ASE) for two medicinal plants traditionally used for Jaundice. The amount of Na, K, Ca, Mg, Ba, Mn, Fe, Zn, Cu present in the roots of the medicinal plants namely, Ficoidaceae (*Trianthema decandra*), and Asclepediaceae (*Oxystentum esculentum*). (Venkataraman, R and Gopalakrishnan, S, "Determination of trace metal composition in two medicinal plants traditionally Used for Jaundice", p.32)

Preservation of the medicinal properties of the herbs was a great problem before the ancient physicians. They developed many methods of preservations to overcome this difficulty. *Asava-Arista* is one of the most important preservation techniques.... Through *asava-arista* preparation we can retain the properties of the drugs as it is for a longer period.... Asava-arista is sweet alcoholic preparation preserved by self-generated alcohol produced by fermentation (*Sandhan*). Main constituent of asava-arista are liquid, medicinal herbs, sweet substances and *praksep dravya*. (Dived et al, "Sandhan – A fermentation technology in Ayurvedic Pharmaceutics", pp. 38-39)

Iconographicaly, the anklet can be associated with the Chola period antiquities. The design on the anklet is similar to the *karandamakuta* of lady deities of the Chola period. Chemical analyses have proved that the anklet is made of bronze. The high percentage of tin has contributed the hardness. The metallographic studies revealed that the anklet was made by sand casting, which was in vogue during the ancient times. The X-ray studies have given an idea that the technology was so great there was no shrinkage cavity. The stylistic feature like *karandamakuta*, the casting technique, shows that it belongs to the 10th century AD. The bronze casting technology existing during that time was solid casting and also hollow casting. Solid casting was in vogue and

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the anklet is an example of hollow casting mould. (Devasahayam et al, "A Technical Study on a Bronze Anklet from Kerala", p.19)

[Another paper introduces] the existence of *Krishi Gita*, an ancient 'primer and a treatise' in agriculture by the farmers of Kerala. This treatise, extended as an oral tradition across many generations, is comparable to many of the existing knowledge systems in terms of basic understanding of agriculture and is in a way superior to them in terms of ecological understanding. (Thomas et al, "*Krishi Gita* of Kerala: the Agro-Sophy of the Ancients", p.2)

A detailed mapping of items like above will surely have a great scope in strengthening the lifelong learning curricular components. It is of great interest to mention here that in Kerala the Vocational Higher Secondary Course in the formal stream of schooling has a great scope to mould itself into an open education movement if it reshuffles and revamps its 'scaled down syllabus' (from pure advanced technology stream) with a touch and marvellous transforming potentialities of 'technology from down'. Being a matter to be debated in another platform the details are not described here

Edgar Faure et al (1972) in *Learning to be* have advanced the concept of lifelong education as "the master concept for educational policies in the years to come for both developed and developing countries". The amicable settlement to the problems of 'digital divide' of the modern era is to practically approach it to tap even in the transaction of lifelong learning curriculum enriched by components of indigenous technology. It is high time to move in this direction.

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PAPER 60

SCIENCE AND TECHNOLOGY EDUCATION AS A CATALYST FOR SUSTAINABLE DEVELOPMENT

Sheeba M. N.
Research Scholar in Education
University Library Research Centre
University of Kerala, Thiruvananthapuram, India

SCIENCE AND TECHNOLOGY EDUCATION (SATE) – ITS RELEVANCE

Science and Technology has become an integral part of the contemporary society. Science and Technology serves as the principal instrument for significantly improving the standard of living enjoyed by the global man. Revolutionary advancement and innovations are now creating waves in the field of science and technology. The development of science and technology has been so rapid in recent years that they play a decisive role in empowering mankind to face the challenges ahead of him. Only a knowledge-based, enlightened society will be able to weigh the pros and cons more rationally and allow its nation to move towards sustainable developments.

The expression 'sustainable development' may be generally interpreted to mean the maintenance or improvement of the quality of life on a continuing basis. Probably the best known and frequently quoted definition of sustainable development is provided by the Brundtland Report as "development that meets the needs of the present without compromising the ability of future generations to meet their own needs". (World Commission on Environment and Development, 1987,p.8). Thus sustainable development may be viewed as the progress through increasing quality in every human activity. Sustainability of development will demand every person's attention and contribution and therefore education for sustainability would have to contribute the core of education in all its meaning.

Science and Technology has been recognized as a major vehicle for the developmental inputs of a nation, which contributes towards enhancing the quality of human life to a greater extend. The relevance of science and technology to the future of the

Science and Technology has been recognized as a major vehicle for the developmental inputs of a nation, which contributes towards enhancing the quality of human life to a greater extend. The relevance of science and technology to the future of the global society is considerably more far reaching than the influence it has had on human affairs in the past. It is science and technology education that would certainly foster a crucial awareness among the young people and the adults, of the inter-relationship between science, technology and society. Hence science and technology education and sustainable development are synergistically wedded. In this context, universalisation of SATE seems to be imperative in the new millennium.

Science and technology education should cohere to the needs and aspirations of the society mainly in the thrust areas of concern like health, food and agriculture, industry and technology, environment, land, water, mineral and energy resources, information and communication transfer, ethics and social responsibility, etc,. Effective dissemination of adequate SATE plays a catalytic role in accelerating the developmental process. Moreover it offers excitement and enthusiasm for learning-benefits and motivates people to value and persue lifelong learning.

SCIENCE AND TECHNOLOGY EDUCATION – ITS NATURE

Science and technology education does not just mean the teaching of scientific theories and technological applications, not just developing knowledge of science, but developing a positive outlook towards science as the way of life. A mere conceptual understanding of science and technology is futile, if it cannot be utilized. SATE offers nothing valid to the society, if:

(i) it does not prepare individuals to face the multitude of changes and challenges of today and tomorrow.

(ii) it cannot be communicated to help solve problems or decision-making that concerns the society.

(iii) it does not help individuals to play the responsible role of a citizen within the society.

Hence, SATE should be functional in its objectives, content and methods, so that it would be relevant to the home, the environment, future employment and future developments within the society.

SATE should prove helpful in providing training to a select elite in research and development, and at the same time give all citizens a broad scientific and technological literacy, so as to prepare them for life within the society-both for the present and for the future. The focus on sustainability places its own demand on the curricular content of SATE. It should therefore highlight proper management of the basic resources of life and should incorporate recent advancements in the field of science and technology.

SATE should open avenues for conscientisizing the public towards the pressing problems of the society related to environmentally sensitive, sectoral and cross-cutting issues like population explosion, urbanization, global warming, deforestation, environmental pollution, expedited depletion of natural resources, unemployment, epidemics, etc,. and should also play enhanced role in solving this problems with minimal negative social side effects. On par with the recent advancements in science and technology, due weightage should be given to the diffusion of biotechnology, information and communication technologies, etc,. as part of SATE, so as to equip the individual for tomorrow's world. Moreover, SATE should accommodate avenues that would help the youth to persue a vocation of their interest.

SATE should encompass attitude towards learning of science and the making of decisions geared to societal concerns. The modern world lacks humanitarian consideration and hence needs a moral regeneration. SATE must therefore incorporate the climate for the nurture of values, thereby retarding humanity from exploiting the adverse effects of science and technology on society.

The four pillars of learning – Learning to Know, Learning to Do, Learning to Be and Learning to Live Together – (mentioned by Jacques Delors in the Report to the UNESCO of the International Commission on Education in the 21st century) are crucial in determining the appropriateness and utility of SATE. *Learning to Know* highly necessitates the development of skills of learning to learn. With the explosion of knowledge every now and then, one needs to upgrade one's skills all the time so as to realize effective lifelong learning. Moreover this pillar stresses that "all children should be able to acquire knowledge of the scientific method with some appropriate form and become friends of science for life." *Learning to Do* emphasizes on the acquisition of skills and competencies for the productive application of acquired knowledge resulting in human welfare. *Learning to Be* professes total development of the individual so that one can act with greater autonomy, judgement and personal responsibility within the society. *Learning to Live Together* highlights the indispensable need for acquiring and practicing social values for working towards common objectives, aiming at sustainable development. Thus, effective transaction of SATE for sustainable development should focus on the above four pillars of learning, so that it may lead to lifelong learning for social development.

SCIENCE AND TECHNOLOGY EDUCATION – ITS TARGET

A productive society is a treasurable asset for the world's existence. The overwhelming contribution of scientifically and technologically enlightened population towards the development of the society would be surprising. Thus, SATE should be for all. 'All' refers not only to school pupils, but also to out-of-school children and youth, illiterate workforce and even the educated adult section of the population irrespective of their sex, caste, creed, religion, race and such narrowed margins. Hence, the target of SATE should comprise all members of the human race irrespective of any discrimination.

SCIENCE AND TECHNOLOGY EDUCATION – ITS MEANS

SATE must serve society as an instrument for fostering the creation, advancement and dissemination of scientific and technological knowledge aiming at sustainable development. The means for disseminating SATE may be categorized to two components devoted to formal and non- formal education.

(a) *The formal component:* It mainly encompasses the integration of S/../.E to the formal education where the depth and breadth of the content increases over the years. Due stress should be given to the interdisciplinary nature of the various branches of science and technology. The new information and communication technologies must be utilized for the dissemination of SATE. Multifaceted learning experiences, as much as possible, should be provided through direct experiences and utilization of educational technology. Innovatory science teaching model emphasizing the inquiry approach and the active participation of the learners should be adopted so that the 'joyful' learning the experience motivates them for lifelong learning. Competencies, skills and values relating to sustainable development should be fostered and various issues related to science in a social context should be dealt with as part of the core curriculum or through hidden curriculum. Interested and intellectually elite group of students should be encouraged to persue science and technology related higher studies resulting in research and development in new innovations in the field.

(b) *The non-formal component:* Despite the innovations in education there exists a huge chunk of population who do not benefit from formal education. Sustainable development can be materialized only with the support of an interested and informed public. Hence, non-formal SATE, especially in relation to development, have an important role to play in the society as a whole. It facilitates the access of the out-of-school population of the region to scientific and technological literacy and helps them to improve the quality of life aiming at sustainable development.

The content and methods of non-formal SATE depend greatly upon the availability of human and material resources of the region. The SATE should be flexibly organized and liked with community problems as in agriculture, industry, pollution, health, etc,. Flexibility should be the key word with local invectiveness as the key approach. Involvement of local people and area-specific utilization of science and technology shall be made use of, through promoting productive small scale industries. Integrating SATE into the existing literacy promoting programs will help in spreading scientific and technological literacy which is a valuable form of human capital.

Open schools, open universities, departments of distance education, adult and continuing education, etc,. should work in collaboration with the main agency, the State, so as to provide effective non-formal SATE programs. Various activities like science fairs, mobile science exhibitions, village workshops, campaigns, etc,. may be carried out in co-operation with governmental and non-governmental organizations, educational institutions, voluntary agencies and projects concerned with community development. The modern mass media that have proved to be of great potential in providing motivation, training, information transfer, mobilization, and feedback, have a vital role in the dissemination of SATE in a non-formal manner.

SCIENCE AND TECHNOLOGY EDUCATION – ITS CHALLENGES

The effective transaction of SATE for sustainable developments offers certain challenges to the policy makers, curriculum providers, educational institutions, teachers and vivid non-formal agencies. Major challenges include:

(i) transformation of scientific and technological knowledge into an easy-to-access and rapid vehicle for social progress with a view for achieving sustainable development.

(ii) providing adequate training to the teachers so as to fit them into the new role of facilitator of learning.

(iii) developing and adopting innovatory science teaching models that would induce in the learner a love for lifelong learning.

(iv) preparation of teaching and learning materials reflecting innovative approach towards SATE.

(v) formulation of proper monitoring, appraisal and follow-up programs for SATE.

CONCLUSION

Inorder to achieve sustainable development, it is imperative to create a knowledge-based enlightened society that is environmentally conscious and where every individual has an opportunity for a productive and healthy life. Emphasis on SATE should become an integral part of our strategy for development. Let our new educational slogan be 'Science and Technology Education for All'. The need of the hour is to adopt strategies for the effective dissemination of SATE so as to enable SATE to act as a catalyst for Attaining sustainable development.

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PAPER 61

LITER@CY AND INFORMATION TECHNOLOGY AT THE DAWN OF A NEW MILLENNIUM

NEW CHALLENGES AND NEW PERSPECTIVES

Thierry Karsenti & Mohamed Hrimech
Université de Montréal

INTRODUCTION: UNAVOIDABLE ICTs

For the last few years, and at an ever-increasing speed, modern society has been evolving in a context of mutation in regards to learning and is diving head-first into the universe of digital information, Internet and e-learning. The OECD [1](1998) even states that information and communication technologies represent the way of the future which must be set upon by the world of education. Indeed, according to many experts, teaching with or through information and communication technology (ICT) is the most popular and innovative sector of education today (Schutte, 1999). Brown (1996) indicates that the most important change in education has certainly been the phenomenal growth of Internet, in particular its graphic version referred to as the Web, which has permanently modified our means of communication and the context of teaching and continuing education.

In the span of only a few years, Internet and the World Wide Web have become for many unavoidable elements of daily life (Karsenti and Larose, 2001). However, the potential advantages of ICT can become reality only insofar as literacy educators are aware of its importance and of its contribution to the specific situation of literacy training. As Perrenoud (1998) states, educators must not relegate ICT to superfluous, optional activities "to be completed when one has time". Inversely, they must accept an attitude of "a cultural, sociological, pedagogical and didactical sentry to understand how school, its curriculum and its students will be like in the future". Also, as Zeni (1994: 86) points out, we have passed the stage of asking "what can technology do" and have moved on to "what should technology do" for education.

Unfortunately, as shown in some studies (Selfe and Hilligoss, 1994; Schwartz and Terrill, 2000), literacy training is an area where technology and innovation are most underused. Still, as a UNESCO study (Wagner, 2000) recently indicated, there are some 887 million illiterate people in the world.

For Wagner and Hopey (1998), in spite of the high cost of technology and the scarcity of resources allocated to literacy training, this socially crucial area cannot afford to ignore the enormous potential of ICT, of networks and distance-education. To do so would be to widen the technological gap which divides rich and poor today.

Information and communication technology (ICT) has a great influence on the evolution of all societies and significantly affects their economy, society and culture. With this in mind, leaders of the G8 meeting in Japan in July 2000 adopted the Okinawa Charter for a world-wide information society.

> The twentieth century will largely be moulded by information and communication technology. Its revolutionary impact affects our way of living, learning and working, as well as the relationship between public power and civil society. Information and communication technology is becoming one of the driving forces of the world economy.

> It allows a greater number of people, societies and social groups all over the world to respond to economic and social challenges more efficiently and creatively. Never before seen opportunities are offered us all, collectively as well as individually.[2]

This technological revolution, which does not seem to attract many of those working in literacy training, nonetheless creates a new framework for them to fulfil their social roles, as well as providing advantages which can and must highlight the value of the essential training for which they are responsible. Thus, literacy educators and training centres face a first challenge in trying to find the balance between maintaining certain traditional aspects of literacy training which have contributed to its success for centuries and the use of new possibilities offered through technology.

Can this mission of integrating new technology be accomplished in the literacy training field in spite of problems facing training centres today – stretched to the limit, lacking funds and resources ? This question is no longer relevant because those in charge of literacy training can no longer ignore the impressive teaching potential of ICT without being discredited. This is the question which has guided our reasoning.

This text aims to present tendencies, issues and challenges pertaining to the integration of new technology in literacy training in a theoretical manner. First, we will attempt to illustrate a new vision of literacy adapted to today's world. We will then present a brief overview of the literacy situation in Quebec and Canada in order to demonstrate that this problem silently eats at the heart of even those "developed" societies. We will then discuss technological illiteracy, a new social problem. Finally, we will try to illustrate the undeniable advantages inherent to efficient pedagogical integration of technology : increased motivation and learning for learners, important positive impacts on learning to read, write and count, as well as on the use of technology.

TOWARDS A NEW VISION OF LITERACY

There are a number of definitions currently used to define literacy : cultural literacy, social literacy, critical literacy, and so forth (Lunsford, Moglen and Slevin, 1990). Why then the need to add another such definition ? Simply put, because new technology has transformed the way we read, write and count. The means of production did not change, but the nature of text and language has gone through profound metamorphoses (Constanzo, 1994). We believe that nowadays, the ultimate gaol of literacy training should be to train and make self-reliant citizens by promoting access to basic training in writing, reading and arithmetic and by using new technology. The word literacy takes on a whole new meaning in the context of a global and democratic approach, which takes into account the evolution of society and the marked presence of technology in schools , at work, at home and in life in general. Thus, in addition to learning reading, writing and math, being introduced to new technology seems essential to an individual's successful social integration. For Rassool (1999), learning is made even more essential as our societies evolve toward a "highly literate and knowledgeable citizenry" (242). He suggests as well that it is important de possess skills inherent to working with technology and with new means of communication and transmitting information, the latter presenting itself in an increasing variety of ways.

Indeed, in the last fifty years, a number of changes have fundamentally changed society ; the advent of new means of transportation, of television or even ICT. The great success of the latter in practically all aspects of life have made it so that we can no longer take literacy to include only basic instruction in reading, writing and math if we wish to allow individuals to develop fully in order to fulfil their role as citizens. Learning to use ICT becomes an inescapable element of being literate in the third millennium. This is exactly what Adams and Hamm (2000) point out, going as far as speaking of network literacy. In addition, this same technology can and must be used as tools for literacy training, that is to teach basic reading, writing and math. Many studies (Carey and Dorn, 1998; Haughey and Anderson, 1999) have also shown that not only do we learn better with ICT, it is also the best way to learn to use it. Technology is no longer extrinsic to the process of literacy instruction : it is an intrinsic part it.

Technology is also no longer reserved for specialists we imagine sitting in front of the computer screen all day typing away on the keyboard : "The time is past, these essays suggest, for looking at computers as deus ex machina, technology removed from our control or from the daily plot of our lives." (Selfe and Hilligoss, 1994:1). Without a doubt, using new technology occupies an ever increasing space in our daily lives. Individuals who do not possess the skills for using technology may, in any number of professional, social and personal contexts, find themselves as limited as an illiterate person, in the traditional sense of the word. Dusick (1998) maintains that feeling self-efficient in using new technology is as essential to education as are math, sciences and languages. For example, monitoring children's progress in school, accessing a large number of governmental services and information related to life require a minimum of knowledge in the use of technology.

Indeed, a number of studies underscore the fact that illiterate persons who have followed a literacy program have some knowledge of reading, writing and arithmetic, but they do not know or barely know how to use information and communication technology (Strachan, 1999; Schwartz and Terrill, 2000). Consequently, the gap which existed between them and a technologically competent society not only goes on, it widens in spite of the new skills learned. Literacy training which does not integrate technology would not contribute to reducing social inequalities and contradictions which literacy training aims to diminish.

Let us also note that the computer skills of learners at the moment they enter a training program vary, in general, according to their social and ethnocultural origin (Larose et Peraya, 2001; Crowe, Howie and Thorpe, 1998; Hawkins and Paris, 1997). To this effect, a number of American studies suggest the existence of significant gaps between learners from areas of low socioeco-

nomic status- where one finds the highest rates of illiteracy- and their peers from the middle classes, not only as far as familiarity with computerised environments are concerned, but also in the use they make of them (Hess and Leal, 1999).

The increase in accessibility to computer products and network technology during literacy training can contribute to reducing this gap between learners from a variety of socioeconomic horizons during their integration into different social and professional environments (Larose and Peraya, 2001). The acquisition of skills related to new technology - computer literacy (Forman, 1994)- coupled with the acquisition of reading and writing should also allow illiterate persons skills and abilities allowing them to position themselves more advantageously in society, whether it be in finding a job or in their role as citizens or parents.

If the mission of literacy experts is to better prepare illiterates for the challenges of the third millennium, they inevitably must first promote a functional introduction to ICT followed by its habitual and continuous integration in their training. Used efficiently, this technology brings added value to learning, as it allows for more efficient pedagogy thanks to a better relationship between the learner and knowledge as well as increased communication which sustains learning (Privateer, 1999). Consequently, because these innovations greatly promote possibilities in networking and individual or group work, the basic theories of learning, such as Thorndike's (law of effect and law of practice) Dewey's (learning by doing), Piaget's (construction of knowledge), and Vygotsky's (learning through interaction) can be integrated more easily and frequently to the teaching-learning process (Gregoire, Bracewell and Laferriere, 1996). ICT also provides an opportunity to rethink and delocalise, in time and space, exchanges between people, thus opening new avenues for training activities- making these more numerous, more diversified and, mainly, better suited to answer the expressed needs of illiterate persons.

Educating illiterates through technology also entails that one better understands and tries to diminish the social distance associated with the value of knowledge or of the control of information in question. The socially determined nature of the increase in family investment in household technology and particularly in the subscription to and use of network technology testify to this unfortunate distance (Larose and Peraya, 2001). Middle class families with relatively educated parents (and thus, not illiterate) who have a professional relationship with information represent the area where computers and domestic telematics show a stable growth (Larose and Peraya, 2001; Bimber, 2000; Bishop, Tidline, Shoemaker and Salela, 1999; Roberts, 2000).

Deciding to integrate ICT to varying degrees in literacy training can only serve to decrease disparities between illiterates and the world they are trying to access. The right to read and write is not inalienable and, with the advent of the third millennium, il seems ever more certain that technological skills related to the use of computers also deserve the same status, that is to say, that of a non inalienable right.

A BRIEF OVERVIEW OF ILLITERACY

ILLITERACY : A SOCIAL REALITY CREEPING IN SILENCE

As many studies have shown, Quebec ranks first in America in the average number of years of schooling, surpassing all other Canadian provinces, Central and South American countries and even the United States. Nonetheless, in spite of this flattering statistic- frequently vaunted by politicians- it remains alarming to see that close to a million people in Quebec are considered within the norm of literacy as the result of specific learning disabilities. According to Statistics Canada (2000)[3] these people are functionally illiterate. Moreover, studies indicate that a third of those considered not within the norm (about 330 000) are completely illiterate. Thus, 15 % of the population of Quebec is affected by this problem, which illustrates that in spite of a high level of schooling, illiteracy remains a problem.

Belair (2000) underlines the fact that literacy training remains for many one of the rare noble causes, which is why it is still an ideal goal to achieve, an abstract objective, somewhat removed from everyday life. This, however, is completely false. Indeed, according to Belair, illiteracy is a tragedy which tears at the lives of those who live among us, and nothing will change as long as we pretend that they do not exist. As stated by the man in charge of TREAQ (Table des responsable de l'éducation des adultes et de la formation professionnelle du Québec, quoted from Belair, 2000), we cannot passively accept that our neighbour may not be able to read and profit from reading in order to develop to his full potential and thus insure his role as a citizen.

Many studies from the past decade have demonstrated, often to much surprise, that illiteracy is one of the most profound problems in the world- with a staggering 887 million people still illiterate- even in the most developed of societies. Illiteracy can cut careers short, tear families apart and keep them in a state of material and cultural poverty. The reality of illiterates is very troubling : they cannot perform essential daily tasks, such as read their mail, street names, count money, write a cheque, and so on. Larocque (2000) states that it is not infrequent for illiterate parents to commit fatal mistakes because they simply cannot read the instructions for use of available and inoffensive over the counter medication, such as acetaminophen.

In order to remedy this situation, literacy training and continuing education in basic subjects must be offered to those who need it. For Madeleine Garand, president of the Fondation québécoise pour l'alphabétisation[4] all adult citizens of Québec should be able to access basic training in reading and writing in order to function normally in society and fulfil their individual potential. Thériault (2000) reminds us that individuals do not only have a right to go to school, they also have a right to education and that it is not by ignoring illiteracy that a society can resolve one of its major social problems.

A SLOW-DOWN IN SERVICES

Illiterate persons often feel excluded from many social, cultural or scientific activities and whole areas of knowledge are hermetically closed to them. Moreover, this exclusion is accompanied by a sense of shame and guilt , as if illiteracy was a crime. As many organisations working at literacy training point out, it is necessary to decriminalise illiteracy so that the isolation and abandonment of those who live it everyday, often without resources or help, may end. They also point out the necessity of increasing opportunities and places where it is possible to learn to read and write. We believe that this highlights the importance of building a Centre for research on Liter@cy at the University of Montreal- a project currently under way – in order to study the evolution of literacy in Quebec and especially innovative ways of using ICT to provide original and efficient approaches to literacy training. In 1991-1992, some 32 000 people were registered in literacy training programs. In 1999, there were a mere 10 000 (Fondation québécoise pour l'alphabétisation, 1999-2000). Why such a decrease? Budget cuts, lack of resources and of interest in this social problem seem to be at its root. Exploiting the pedagogic possibilities of ICT in the fight against illiteracy may be of great help.

LITER@CY TRAINING : FINDING WORK ABOVE ALL ELSE

A study led conjointly by the Institut de la statistique du Québec and Laval University [5] reveals that individuals who register for literacy training do so to learn to read and write, of course, but also in order to access a better job, or to simply get a job. This research points to a number of obstacles faced by learners, namely the long struggle to learn to read and write, the lack of financial resources (let us note that the sums invested in literacy training have dropped by half in a few years, going from 54 million dollars in 1994 to 27 million dollars in 1999-2000)[6], but mainly the lack of time to learn to read and write. A large number of illiterates also carry the weight of successive school or professional failures, of poor self-image and of learning disabilities which have kept them away from school. The accumulated frustration and the lack of resources for learning strategies and processing information complete the picture.

While the Quebec Ministry of Education estimates that an illiterate person requires three years to learn to read and write, financial aid never lasts longer than 12 months, a fact denounced by community advocates. Most learners are thus forced to quit before they finish their training, thus losing hope for a better future or a better job, still limited by the silent handicap of illiteracy. In addition, a number of studies have brought forth the fact that illiterates are often doubly handicapped because they are among those with the fewest skills in the use of technology, which is indispensable for finding work. As using technology and computers require, first and foremost, the ability to read and write, those considered not within the norm by the government face even grater isolation.

COMPUTER ILLITERACY : A NEW SOCIAL PROBLEM IN QUEBEC

A new social problem has emerged, parallel to illiteracy (not knowing how to read, write and count) : computer illiteracy, which affects an unknown percentage of the active adult population. Like most industrialised states, Quebec plans its economic development by promoting the growth of high tech companies. Quebec will need to make certain that technological progress profits all of its citizens , not only a chosen few. However, a number of studies have shown that the technological boom of the last few years has increased the gap between those who cannot read and write and those who can. Knowledge of computers and technology has become a basic job requirement, particularly in the quest for employment.

Currently available North-American data suggests that the impact of computers on school adaptation, for students who have access to a computer at home, is manifest in the acquisition of reading and writing skills, and consequently, in academic achievement (Attewell and Battle, 1999; Selwyn, 1998). A study by Liang and Jonhson (1999) illustrated that exposure to computers (especially games, software and Internet) greatly promoted learning of reading and writing skills in young children, and that it had a significant impact on language skills in the first years of elementary school. Thus, basic computer literacy in parents seems even more essential, knowing that as the Fondation québécoise pour l'alphabétisation (1999-2000) reminds us, one child in four has a risk of becoming illiterate. The benefits of computer literacy obviously go beyond getting a better job. They also play a role in determining the academic success of young people and their degree of preparation for life in a modern society.

In spite of this evidence, Quebec is ranked last in the number of homes connected to the Internet[7]. In the Maritimes, more than 22% of families are connected to the Internet. In British Columbia, this number reaches 25 %. In Quebec, with a mere 14 % of families connected, we are well behind other provinces and the national average of 19 %. These numbers have led the Government of Quebec to put forth a series of policies aiming to facilitate home Internet hook-up. Nonetheless, this recently adopted family networking policy has brought a number of issues to the forefront, especially as concerns computer access of low SES families, the degree of parents' computer literacy as well as parental ability to set up rules for the educational use of computer technology.

Scientific documentation to date suggests that information and network technology do not enter the home at the same rate in families of different socioeconomic status. It also points to major differences in the effects of socialization according to individual attitudes towards computers, which vary according to sex, age and socio-economic status, as well as to level of schooling. In preschool and elementary school children, the scientific literature highlights the amplifying impact of home use of

ICT as it pertains to interaction attitudes and behaviours, or to the contrary, to social isolation. It also underscores the gap between children of more or less privileged environments as far as the benefits they get out of using ICT early for educational purposes impact learning, socialization and academic success.

If the development of computer skills as well as cognitive and metacognitive skills related to ICT constitute an element of social and academic integration of future Quebec citizens and if the Quebecois society aims to create equal opportunity in academic and social adaptation, the development of basic computer literacy from a very young age (3 to 5 years) for all Quebecois also becomes a crucial social issue.

LITERACY TRAINING AND THE INTEGRATION OF ICT

In this section, we will attempt to illustrate some undeniable advantages inherent to a pedagogic integration of information and communication technology : increased motivation and learning for learners.

MOTIVATION AND EFFICIENT INTEGRATION OF ICT

One of the major problems encountered in literacy training programs for young adults (16-20 years old) and adults is motivation, participation or persistence (Rogers, 2001). Does ICT increase motivation, and as a result, participation and persistence of illiterate learners ? It would appear that it does. In fact, motivational aspects of ICT –supported learning are relatively well documented, although sometimes contradictory (Warschauer, 1996). The scientific literature attributes the positive impact of using ICT (or the educational use of computers) on motivation to five elements : the fact that learners are working with a new medium (Fox, 1988; Karsenti and Larose, 2001), the fact that ICT allows for more individualized teaching (Relan, 1992; Parke and Tracy-Mumford, 2000), the possibility for greater autonomy or self-regulation for the learner (Williams, 1993; Viens and Amelineau, 1997; Eom, 1999; Karsenti, 1999; Joo, Bong and Choi, 2000; King, Harner and Brown, 2000), the possibility for rapid and frequent feed-back (Wu, 1992; Karsenti, 1999) and an increased participation and involvement in learning activities, especially when the learner has the opportunity to be active (Duin and Hansen, 1994).

Finally, as Wagner (2000) points out, the UNESCO study on literacy and adult education has also underscored that innovative approaches integrating new technology are likely to promote learner motivation.

INCREASED LEARNING AND TECHNOLOGY

Does one learn better with technology? Here is a question which feeds a number of debates. As we have pointed out in previous text (Karsenti, Savoie-Zajc and Larose, 2001), a number of researchers have shown, beyond a doubt according to them, that we do. Others believe that there is no difference. Thus, beyond a quasi-overwhelming interest in integrating ICT in education, beyond a social fad supported by a remarkable technological evolution in communication, many studies have demonstrated that a student learns more through ICT and on-line courses that face to face in a traditional classroom (Haughey and Anderson, 1999; Schutte, 1999; Thurston, Cauble and Dinkel, 1998; Brett, 1997; Proctor and Richardson, 1997; Najjar, 1996; Yildiz and Atkins, 1996; Ehrmann, 1995; Zirkin and Sumler, 1995; Howe, 1994; Bialo, 1993; Jacobson and Spiro, 1993; Janassen and Wang, 1993; Orey and Nelson, 1993).

Many others have spoken out, because in the name of progress an ever increasing number of educational programs integrating ICT are offered to students (Russell, 1999; Wisher and Priest, 1998; Clark, 1994a). Can we really learn with ICT? Are there programs enriched by the presence of technology? Are there some subjects which are not compatible with ICT? The opinion of experts seems divided. Even if a large number of studies show that the integration of ICT better promotes learning (Haughey and Anderson, 1999), an important body of work also suggests that there is no significant difference in learning (Russell, 1999, Clarke, 1999; Wisher and Priest, 1998; MacAlpin, 1998; Golberg, 1997; Clark, 1994a). Russell's (1999) latest work *The no significant difference phenomenon* in which 355 publications are inventoried, is at the forefront of this literature maintaining that there is no significant difference between education which integrates ICT and so-called traditional education. A number of Clark's studies (1994a; 1994b) also point out that

There are no learning benefits to be gained from employing any specific medium to deliver instruction. The best current evidence is that media are mere vehicles that deliver instruction but do not influence student achievements any more than the truck that delivers our groceries causes changes in our nutrition (Clark, 1994a: 28)

This relative dichotomy in research results seems to be caused, at least in part, by the type of integration of ICT, as well as the tool or environment we wish to enrich. As was the case in studies by Boshier, Mohapi, Moulton, Qayyum, Sadownik and Wilson (1997), by Karsenti (1999), Drent (2000), to name but a few, it appears evident that the type of ICT integration and the tools and environment targeted can vary, which would imply a variation in results. For example, Boshier and his colleagues (1997) clearly state that not all classes attract the interest of students. The results of their study suggest, among other things, that " *there exists incredibly boring classes which are nothing more that class notes posted on the Web.*" At the other end of the spectrum, we can find " *courses filled with links, animation, fancy and elaborate designs, enchanting decors which would blow Liberace away*". Moreover, they also point out that many on-line courses are created without any educational foundations. We must thus conclude, as indicated by Marton (1999), that unfortunately and in general, ICT is used more for the attraction of the new and

modern rather than for specific educational objectives. Depover, Giardina and Marton (1998) also remind us that the foundations on which multimedia environments should be built, that is principles of communication, semiotics, learning, systemics, and so forth are not always respected. They also warn, as did Marton (1999) against a tendency to see ICT as being a solution in itself. According to them, a high level of technology does not de facto guarantee its quality and even less so its educational relevance. Marton (1999) follows this reasoning and points out that the problem of multimedia is often a lack of pedagogic rigor. The fundamental questioning in Saint-Onge (*Moi j'enseigne, mais eux, apprennent-ils ?*) can also help to shed light on the dichotomy which exists in research results on the integration of ICT.

Some research has also sought to study the use of ICT in the context of literacy training. In general, these studies tend to demonstrate that ICT has a positive and significant impact on the acquisition of reading writing and arithmetic skills in those said to be illiterate (Duin and Hansen, 1994; Labbo, Reinking, and McKenna, 1998; Adams and Hamm, 2000); Baker, 2000). For example, according to Strachan and Rosenberg, ICT is an interesting learning medium for adults, as it allows us to reach a greater number of illiterate adults through more flexible instruction.

The study performed in the state of Massachussetts (Brickman, Braun, and Stockford, 2000) or the Technology Literacy Challenge Fund multicase study (Kirshstein, Birman, Quinones, Levin, and Stephens, 2000) in five American states (Illinois, Massachusetts, Mississippi, Texas, and Washington) shed light on how some particular contexts of ICT integration can promote greater learning, while others do not. For example, Brickman et al.'s study (*An Evaluation of the Use of Technology in Support of Adult Basic Education*) shows that a particular integration of ICT promotes better acquisition of reading, writing and counting skills. According to Roblyer (1998), the visual element (visual support) allows for better learning through technology. Other studies demonstrate that increased communication through the use of ICT allows for better learning (Ambler, 1994; Stuhlmann and Taylor, 1998). According to the Australian Government (Commonwealth of Australia Department of Education, Training and Youth Affairs, 2000) a judicious use of technology could significantly increase the ability to communicate, create, organise, manipulate and apply new knowledge.

We believe that one of the most interesting experiments to date on the integration of ICT in adult literacy training is the one described by Sabatini (2001), the Workplace Essential Skills Program (WES). This is a multimedia system which integrates text, sound, graphics, animation, videos and images, as well as a number of videotapes, a student workbook and a resource website. This most complete system illustrates how technology can promote better learning in illiterate adults.

CONCLUSION : SETTING OUR SIGHTS ON LITER@CY

Selfe and Hilligoss (1994) begin their work called *Literacy and Computers* by pointing out that technology (computers) complicates literacy training "Computers complicate the teaching of literacy [...]". This is a fact. The advent of technology transforms our relationship to knowledge, to education, to the entire context of teaching. For example, with a few strokes on the keyboard, technology allows us to make the letters dance, to make them small or large, to underline them, to change their colour or position. Technology can animate a text, make it dynamic, active, while a paper text is "passive, linear" (Moulthrop and Kaplan, 1994 : 221).

However, it will not be easy to include technological and social transformations in the context of literacy training. Moreover, the integration of ICT also creates sizeable challenges and leads to the inevitable transformation of pedagogy (Privateer, 1999) and to important metamorphoses which are hard to determine at this point. It falls to those responsible for literacy training to bring these forces together so that they may better serve the needs of those so desperately seeking to integrate modern society.

According to the OECD (1996), ICT represents the way of the future which education must espouse. The integration of ICT must be a part of a global project to transform education. Teaching must promote increased communication between teachers, teachers and learners, as well as between learners themselves. Finally, in order to allow for the implementation of such a change in teaching practices, the OECD (1998) states that the emphasis should be on teacher training, as well as on technical and technopedagogic support. Reservations towards the use of ICT in literacy training lead to questions, even to some reticence, which research should strive to answer. Criticisms are both of a practical, philosophical and educational nature (Herod, 2001). On the practical level, the scarcity of (mainly financial) resource do not allow to transfer even part of the meagre funds attributed to literacy programs to the purchase of equipment. On the philosophical level, the place of technology in literacy is unclear while on an educational level, the efficiency of ICT in facilitating learning and furthering academic achievement have still to be proven, according to the author.

New technology offers a potential of educational applications never before seen, allowing for literacy training of a greater number of individuals for a relatively reasonable coast. However, to our knowledge, the enormous potential of ICT has not been fully explored and put to use in literacy training. Research and experimentation in particular are required in this area. Let us also mention that ICT and more specifically personal computers can be patient teachers, available at all times, which do not judge, but allow one to start over as often as needed, and can provide rapid and objective feedback to those learning to read and write. ICT offers a complete environment, like the experiment described by Sabatini (2001) where sound, video, images text and numbers can dance together in an synchronized and well orchestrates manner. In allowing the learner the opportunity to choose the most convenient time to learn, at his own rate, according to his preferences, motivation, perseverance and success can only be increased. To have the opportunity to perform at least a part of the tasks assigned in the comfort of home , without having to go

anywhere, to take time off work or find a babysitter can be a convincing incentive for illiterate adults often torn between their work obligations and family responsibilities. Let us add that the legitimate embarrassment felt by these adults who must display their illiteracy before others and which hinders their participation in literacy programs would be diminished. It is not a question of replacing the teacher or the peer group which constitute a necessary support network, but rather to offer a hybrid approach, with both traditional and ICT assisted teaching. This approach, as we have already stated, would draw from the wealth of certain aspects of traditional instruction which have already laid the foundations of literacy training and from the new possibilities offered through technology.

Research in literacy training through technology and the creation of flexible, innovative multimedia tools, allowing for basic adult education for learners with varying levels of skill, strengths and weaknesses, seems to be a most promising avenue, both less intimidating and more convivial for learners. A final advantage of this approach is that it allows to train adults to not only be literate in the traditional sense of the word, but also provides them with computer literacy.

Just as when Gutenberg redefined access to knowledge with the printing press, society is today able to take a gigantic leap forward (Karsenti, 1999). The integration of ICT in the literacy training process represents an enormous challenge and the inevitable disruptions which will accompany it must be dealt with prudently, but dynamically. The literature we have reviewed has allowed us to conclude that technology is likely to have a very large impact on the acquisition of reading, writing, arithmetic and... technological skills, but there still remains a divide between the actual context of literacy training et a society saturated with technology.

At the dawn of this third millennium, the mutation of education seems to have reached a critical point. Not only are classical paradigms giving way to new ones, but pedagogical and didactical principles are often shaken, as are our well established convictions. Our pedagogic vision of literacy must be oriented toward a progressive espousing of technology.

As we stated in previous articles (Karsenti and Larose, 2001), it seems essential to point out that the integration of ICT is a research field in itself. Beyond the claims of its intrinsic value for learning, the implementation of this technology , the curriculum modifications that go along with it rather than being caused by it, the epistemological stand of educators who constitute its driving force, as well as those of the clients benefiting from it are all elements which must be taken into account by researchers and pedagogues at the university level. The debate on the role which may or should be played by ICT in literacy training leads us to generalization and systemisation of research in this field – whether it be as action-research or more experimental evaluation of curriculum reform. Moreover, it is the very interdisciplinary and integrative nature of pedagogic innovation in literacy training which is being questioned. Can we rise to the challenge and go beyond the discourse to rigorously and systematically document reality ? Are we able to study not only how to use ICT, but also the shape ICT must take in order to promote literacy ? This is the challenge this text wishes to set forth to those interested in the integration of ICT as a means and object of literacy training.

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SOME THOUGHTS ON LIFELONG LEARNING

PAPER 62

LIFELONG LEARNING FOR SOCIAL DEVELOPMENT ACCORDING TO GANDHI

Dr. L. Raja
Assistant Director
Department of Adult Continuing Education and Extension,
Gandhigram Rural Institute, Gandhigram-624 302.Dindigul Dist., Tamilnadu

Learning is not a one-time job in life. It is a lifelong process without coma, full stop, semicolon and colon. It is learning from the cradle to grave. Learning by doing, learning by observing, learning by participating, learning by interacting and exchanging ideas and information and learning by mistakes. In literary sense a lifelong system should bring together the natural learning process by all human beings for necessary survival in this complex situation.

Lifelong learning system will instill a sense of self-respect to an illiterate person. To live is to learn. No individual or society can survive without constantly learning new things.

LIFELONG LEARNING AT THE GLOBAL LEVEL

As UNESCO stated, lifelong education is a creative life-long'activity for the complete personality development of Man and aims at consolidating all experiences of learning [Madan Singh, "Nature of Education", 1972, pp.8-15]. Swamy Vivekanada called it "Man Making Education", that education which brings about overall development of the personality of an individual is only that which continues life-long.

The famous Faure committee report entitled "Learning To Be" published by the UNESCO way back in 1972, had made a passionate appeal to all nations in the world to reorganise their educational structures according to this concept the emerging "fast track" information societies of the next Millennium. A systematic integration of all types of learning process, formal, informal as well as non-formal, to develop a life-long learning system was what the committee had suggested. Several nations including Japan, Germany, Sweden, China and Vietnam started reorganizing their education systems accordingly long back [Faure Committee report, UNESCO, 1972,p.15].

LIFELONG LEARNING TO THE INDIAN CONTEXT

Providing every individual of our country with the provision for learning further and learning constantly means a lot. Depending upon where one is positioned in the ladder of learning, it may mean different things to different individuals. For a non-literate it would mean functional literacy combined with a series of learning programmes that would mean acquisition of new farming and farm Management techniques to a farmer. For a semi-literate rural woman who has been 'pushed out' from primary education stage, it may mean facility to learn a new skill that would help to earn a living or attend a short term course on gender equity which would give her enough confidence to speak out against injustice.

It should also provide opportunity for teachers, professors, literate housewives, truck drivers, political activists, leaders, bureaucrats and even ministers to unlearn [Krishna Kumar. K.K. Towards Life-Long Learning, State Resource Centre and National Literacy Mission, New Delhi.1999.p.16].

DAVE'S CONCEPT OF LIFELONG LEARNING

According to Dave's concept, the concept of life-long education is based on the elemental terms. The meaning attached to these terms and the interpretation given to them largely determine the scope and meaning of lifelong education.

Lifelong education is rooted in the community, which performs an important education role. Life itself is seen as the major source of learning.

Lifelong education seeks integration at its horizontal and depth dimensions at every stage of life.

Lifelong education represents the democratization of education. It is based, not on an elitist principle but on the Universalised principle of education for all at all ages.

Lifelong education is a dynamic approach to education which allows adaptation of materials and media as and when new developments take place. Learning tools and techniques, content and time of learning are flexible and diverse.

Lifelong education provides individuals and society with opportunities not only to adapt to change but also to participate in change and to innovate.

Dave also stated that, the characteristics of lifelong education are essential and crucial to life-long education which might be the necessary characteristics, but are not inevitably linked with life-long education and would not mean that lifelong education, if they were absent, and those are best seen as happy outcomes of the implementation of the idea of life-long education. These latter characteristics largely encompass values, which are regarded as desirable by many educational theorists, but are not uniquely related to life-long education, since they would be important features of any acceptable approach to education.

MAHATMA GANDHI'S VIEW ON LIFELONG LEARNING FOR SOCIAL DEVELOPMENT

Life-long Learning should build character; it would try to develop courage, strength, virtue, the ability to forget oneself in working towards great aims. This is more important than literacy. Academic learning is only a means to this greater end. [Harijan 1932 pp.104-105].

The whole Gandhian concept of life-long learning is based on character building that the good of individual is contained in the good of all [An Autobiography, p.249]. For Gandhi, "Individual development and Social progress are inter related" [Batia, B.D., Philosophy and Education P.129].

Gandhiji wanted a society "in which all individuals have to play their part for the good of the whole without losing their individual character" [Batia, B.D., Philosophy and Education, p-71]. On this basis life-long learning is envisaged as self realisation, and self discoveries for character formation with its spiritual and moral characteristics. Therefore, "Learners should learn to sacrifice the things that the poor in India cannot afford for themselves" [Gandhi, M.K., Harijan 19March 1939.p-71]. Moreover "students will live in villages during their long vacations; they will organise adult education classes; they will teach the villagers principles of hygiene; ordinary ailments among the villgers can be treated by them. They will spread among them the use of the spinning wheel and teach them how to make every minute of their day useful" [Gandhi, M.K., Harijan 19 March 1939, p-174].

Gandhiji was against bookish knowledge; he says, "Education of the heart can never be imparted through books, but only through the person of the teacher". Thus education aims at 'liberating the individual' from all sorts of books. Such a liberation of the personality always keeps good character [Gandhi, M.K., Harijan, 19 March, 1939.p.31]. In order to develop good character, he preached and practised Eleven Vows in his own life and prescribed them for Ashram mates. These eleven vows are as follows.

TRUTH, NON-VIOLENCE, BRAHMACHARAYA, CONTROL OF THE PALATE, NON-STEALING, NON-POSSESSION, BREAD LABOUR, SWADESHI, FEARLESSNESS, EQUALITY OF RELIGIONS, REMOVAL OF UNTOUCHABILITY

I would feel that if we succeed in building the character of the individual, society will take care of itself. Therefore, he suggested to learn every thing by practical exposure. That is by using head, hand and heart, 3 H's formula. Not only that but also our children must be made to pay in labour partly or wholly for all the education they receive.....on a practical, profitable and extensive scale. [Young India. 1-9-21.p276].

To Mahatma Gandhi, education means an all-round drawing out of the best in child and man, in body, mind and spirit. Literacy is not the end of education not even the beginning. It is only one of the means whereby man and woman can be educated. Literacy in itself is not education. I would therefore begin the child's education by teaching it useful handicrafts and enabling it to produce from the moment it begins its training [Harijan. 31-7-37.p.197].

Gandhiji's life-long learning focused on all round development throughout one's own life . As the new innovation, discoveries and changing scenario needs to develop suitable mechanism for individual as well as societal development. In this regard he advocated Eighteen Points Constructive Programme which is ever applicable and useful to the entire humanity. The Constructive Programme of Eighteen points is as follows.

VILLAGE INDUSTRIES, KHADI, PROHIBITION, REMOVAL OF UNTOUCHABILITY, COMMUNAL UNITY, STUDENTS, ERADICATION OF LEPROSY, ADIVASEES, LABOURERS, KISANS, ECONOMIC EQUALITY, NATIONAL LANGUAGE, PROVINCIAL LANGUAGE, EDUCATION IN HEALTH AND HYGIENE, WOMEN, ADULT EDUCATION, BASIC EDUCATION, VILLAGE SANITATION

Apart from the Eighteen constructive programmes, the process and new methods are suggested for life-long learning and social development.

ORGANISING

COMMUNITY MELAS, RALLIES, PROCESSION, EXHIBITION DRAM A, STREET PLAYS, PERSONAL CONTACT, PARTICIPATORY LEARNING, PARTICIPATORY TRAINING METHODOLOG, YFIELD STUDY, COMMUNITY ORGANISATION, FOLK SONGS, POSTERS, PAMPHLETS, VIDEO FILM, SLIDES SHOW, TEAM INTERACTION, GAMES AND SPORTS, CAMPS, COMPUTER, MULTIMEDIA AND INTERNET, CD ROM, LEARNING BY DOING ALL SORTS OF THINGS IN EVERY DAY LIFE

CONCLUSION

We are all very much aware of the fact that our present system of education produces more and more unemployed and unemployable educated illiterates [with regard to computer, internet, email, cyber space and what not]. Though we are very proud to say that the advancement of Science and Technology the whole world becomes a global cottage. Information technology bridges the gap at all levels more scientifically and systematically to make use of the available scientific tempers. But then, the unemployment rate is increasing rapidly. That means our advanced Science and Technology will not be able to create adequate desirable jobs for the educated youths. Therefore, the right type of productive value added vocational based, skill based, work based education is inevitable as suggested by Mahatma Gandhi to use 3H's instead of 3R's . Thus Gandhiji's concept of lifelong learning is holistic, totally value based and universally susceptible. This would emerge as the most potential direction to the people to follow and grow pragmatically and comprehensively from individual to family, family to Society, from society to nation, from nation to international.

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PAPER 63

A NOVEL VISION ON LIFELONG LEARNING FOR SOCIAL DEVELOPMENT

Prof. S. Rajendran
Professor& Head
TKM EngineeringCollege
Kollam, Kerala

The quality of life in a country mainly depends on the overall environment available for intellectual, emotional and physical development of citizens of the country. It is essential to initiate a systematic process at all levels of human life for continuous learning and improvement in personality, which will contribute for overall social development.

Continuous learning is essential for professionals and scientists in all fields to upkeep their knowledge with the developments in the concerned field. It is also essential even for uneducated workers, low level staff in Government and private organizations, in effect all people in the country to be covered under continuing education scheme to give suitable frequent training and teaching to make them contribute themselves to the process of national development.

The effective implementation of such a programme in a country, to give suitable training and teaching for people of all levels to equip themselves to contribute for national development will solve most of the social problems in that country. The massive

programme involves tremendous effort to plan and streamline different schemes. Study and research on the part of Universities to create knowledge in preparing the content and effective mode of dissemination, plays a key role in the success of the programme. The programme generates massive job opportunities for educated unemployed youth and that will solve the unemployment problem in the country to a large extent. The system may become almost the same or more of the size of education system existing in the country. The facilities such as schools, affiliated colleges and Universities can be used for the project also. But the manpower required should be separately trained for the purpose.

Since the entire elder people in the country is covered in the programme, the curriculum development, selection of instructors, training of instructors and the organization of programme require the participation of a large number of people, a systematic planning is essential for the project. The funds required for the project should be collected as tax from the people depending on the benefits gained by different section of the people by the programme.

The output of the administrative system can be improved by the planned, frequent training and teaching of different sections of employees starting from last grade to top officials. The curriculum for the different sections of the staff are to be designed by the experts in Universities after carrying out intense study and research, to perform their duties efficiently with the changing environment, to update their knowledge to lead a better life and to contribute to society for improving the quality of life. The success of the training / teaching mainly depends on the effort that is put in developing suitable curriculum for different sections of the staff.

The workers interacting with general public such as auto drivers, taxi drivers, public conveyance drivers, conductors, sales girls and boys, headload workers, business men etc should have mandatory training / teaching to continue in their job or profession to improve their quality of work also to improve the quality of life in society. Thus all sections of elder people will be covered in the programme and it will definitely contribute to developmental activities in the country. The unemployed youth can also be given suitable short term training programmes in different fields based on their academic qualifications to make them equipped to take up jobs available at different periods.

To implement these programmes there can be a separate department in Government. The organization of the department plays an important role in the success of the programme. The department should lead the study and research activities in the Department of Continuing Education in different Universities to carryout curriculum development, knowledge dissemination, training of trainees of the programme etc. So the department should have a team of experts carrying out intense study and research on the requirements of different programmes to be implemented for different sections of the people with the help of the departments in different Universities. The organization of different training programmes can be entrusted with different Universities and the Universities can conduct the programme in different University Departments, affiliated colleges and schools on off hours with the help of specially trained people for the purpose. The department should be manned by a senior well experienced scholar and the different sections in the department should also be headed by scholars leading a team of people carrying out intense study and research about different programmes to be implemented by the department. The present concept of a department with a large number of clerical staff must be replaced with a team of people carrying out intense study and research about different programmes to be implemented by the department. The proper implementation of the programme will improve the quality of life and developmental activities in the country and also solve the unemployment problem to a great extent.

PAPER 64

THE POWER TO CHANGE: TEACHING AGENCY

Linda D. Smith
Border Technikon, South Africa

It is generally understood that providing financial aid is of limited developmental assistance unless it is accompanied by capacity-building. Education that changes the inner person, rather than simply providing access to facts or even skills, is essential to sustained growth. Thus, for education to be complete, it must include the development of personally and socially beneficial values and attitudes and help learners realise that they are capable of and responsible for making meaningful choices.

When people see themselves as the slaves of circumstance, the options of which they avail themselves are limited. A liberating education is one that allows learners to see and use their potential. Although all are agents, it is only when we believe in our agency that we are able to make full use of it.

Having recognised agency, the next step is to use it responsibly. Do educators have the responsibility to strengthen student's awareness of moral agency and to help them make good choices? Some would shy away from answering in the affirmative out of unwillingness to impose their cultural norms on others. However, a person's, and hence a society's, potential can only be achieved with a proper understanding and exercise of agency.

How is this to be taught in a pluralistic society? The method described below seeks to help students make moral judgements without prescribing the details of any given choice. The approach requires moral awareness and self-examination leading to

moral behaviour, but in a way that draws on student experience and requires them to be their own judges.

1. RESPONSIBILITY FOR THOUGHT, EMOTION AND ACTION

Often we seek to excuse bad choices by suggesting that we "couldn't help it," or we "had no choice." We are, in fact, responsible not only for our acts, but also for our feelings.

Once students realise that they are the creators of their emotions rather than being their passive recipients – and the realization of personal application takes longer than does intellectual assent — they are less likely to continue with the self-deception that they have no choice in how they act. This acceptance of agency is essential to sustained moral action.

2. BECOMING AWARE OF PROMPTINGS OF CONSCIENCE

Once someone has acknowledged personal responsibility, the next question is how to make right choices. Here we have help. All people have a sense of what is right to do in a particular situation. This sense is immediate and usually readily accessible.

It is useful to ask students how they feel when their actions correspond with their moral sense and when their choices violate that sense.

Right choices result in a sense of peace and calm. Wrong choices are frequently followed by agitation or a great deal of effort put into self-justification. Choosing the right leaves us feeling lighter and having greater clarity of vision; choosing the wrong leads to negative emotions and self-centredness.

Recognition of these effects enables students to work backwards from the phenomenological effect to the moral cause. For example, a student may reason, "I'm preparing a lot of excuses about why I'm going to be late for class. That probably means I acted irresponsibly," or, "I keep telling myself that it's okay to spend time with my best friend's boyfriend without telling her about it. That means I don't really believe it is okay."

The first step, then, in developing the moral sense of students, is to make them conscious of a phenomenon they experience regularly. Awareness is the first step to increasing sensitivity. This can be followed by a discussion of experiences of promptings of conscience, both obeyed and disobeyed. For this to be effective the teacher should be willing to be open about personal successes and failures, as this helps students make the step from abstract concept to lived experience.

3. SELF-EVALUATION

As students begin to acknowledge their agency and hence accountability, and begin to be aware of the moral promptings they experience, they are in a better position to evaluate the morality of the choices they make. Martin Buber (1937) suggests that people conduct their relationships with others either as "I-it" or as "I-you." "I-you" is when others are fully real to us; their fears, joys, pains are as real to us as our own. "I-it" is when we treat people the same way we treat objects: we use them. If they are not useful we may disregard them or see them as obstacles.

It is possible to use this I-it, I-you distinction to help students evaluate the morality of their actions more clearly, by asking them to categorise their motivations as either using or loving.

4. LIVING IN CONFORMITY WITH ONE'S MORAL SENSE

Achieving this final step is a lifelong pursuit. It is a process begun as students debate the extent to which they are responsible for their feelings and actions, describe events associated with ignoring a prompting of conscience, evaluate whether an action is motivated by empathy or self-seeking, and apply each theoretical concept to a present relationship. These steps, along with stories of the personal experiences of others, help students make the move from the hypothetical to the personal and accustoms them to examining the morality of their decisions. While there is no guarantee that students will continue the pursuit of personal integrity, simply having participated in discussions on agency and morality helps them see themselves as agents.

As we allow students this opportunity we shall not only be educating the whole person; we shall also be providing a frame of reference by which to place other knowledge. The questions we ask within our disciplines move from, "Can this be done?" and "How can it be done?" to "Ought this to be done?" and "Is this the right way to do it?"

While there is a danger of ideological manipulation when moral questions are posed, open discussion allows for the examination of ideologies and encourages critical thinking. As long as there are teachers with integrity, it will be possible to foster individual growth through teaching agency and morality. With such individual growth societal renaissance is possible.

PAPER 65

SUSTAINABLE DEVELOPMENT - FOR PROSPEROUS FUTURE OF DEVELOPING COUNTRIES

Krishnakumar B.
Student, CACEE
University Of Kerala

MAJOR OBJECTIVES OF SUSTAINABLE DEVELOPMENT PROGRAMME

I TO IMPROVE THE QUALITY OF LIFE

1. Enhance livelihoods of poor through improved natural resource management.

   Increase incomes

   Enhance long term productivity

   Improve poor people's access to natural resources

2. Protect people's health from environmental risks and pollution to reduce the disease burden

   Reduce :

   Child mortality

   Blood levels

   Exposure to toxic substances

3. Reduce people's vulnerability to environmental risks, including moderate and extreme natural events

   Minimize:

   Loss of life and livehoods

   Injuries and disabilities

   Temporary and permanent dislocation

   Destruction of social, physical and natural capital

II INTERMEDIATE GOALS

1. To improve quality of life

   Reduce land degradation, compare desertification and restore degraded landscapes

   Promote sustainable forest management

   Reduce rates of bio-diversity loss (genes, species, and ecosystems)

   Improve land tenure systems and property rights

   Support communal natural resource management

   Establish pilot systems of payment for environmental services

   Improve air quality, particularly in cities.

   Increase the share of cleaner commercial fuels and improved cooking/heating systems in house holds to reduce indoor air pollution.

   Phase out leaded gasoline

   Increase the coverage of water supply and sanitation and facilitate hygiene and behavioral changes

   Improve drainage in irrigation projects

   Reduce the generation and impacts of industrial waste and toxic materials

Raise awareness of the potentially high economic and social returns that investments vulnerability reduction can yield

Strengthen regional institutions to improve weather forecasting, dissemination and verification systems

Enable adoption and encourage enforcement of building codes and land use policies.

Promote resilience through better management and protection of the natural resource base.

BRIEF INTRODUCTION TO SUSTAINABLE DEVELOPMENT

Sustainable development is the development that meets the needs of the present without compromising the ability of future generations to meet their own needs. (WCED 1987)

Sustainable development would equitably meet development and environmental needs of the present and future. Sustainable development clearly calls for a more comprehensive, integrated, systematic approach that takes a long term view of development and balances its different dimensions – economic growth, social equity and long term environmental sustainability. This method of development can play a major role in the progress of developing and underdeveloped countries, so that the entire world will be able to sustain the living environment for a long period. The above mentioned must be the goal of this programme.

IMPROVING THE QUALITY OF GROWTH

The sustainable management of manmade environments and natural resources is an essential conditions for long term economic growth and lasting improvements in people's well being. Sustainable economic growth depends on the effectiveness of government policies, regulations and institutional frameworks. The importance of an appropriate policy environment that seats a climate conducive to investments has become even greater as role of the private sector has expanded.

Sustainable development is a long term goal. Achieving it requires concerted pursuit of economic prosperity, environmental quality and social equity. It calls for behavioral changes by individuals and organizations. Throughout the world the change is occurring. Periodical evaluation of this sustainable policies and implementation will help to improve policies for future implementation.

During past most of the organizations adopted the policy "develop now, clean later". This policy imposed terrible impacts on future of the living environment of our planet. So we should adopt a policy, that is ; just opposite of the past one – promoting clean industrial production including environmental management systems mainly in small and medium size enterprises.

Sustainable development policies are mainly aiming at the improvement of the quality of all people by improving the quality of growth. Environment quality is extricably linked with the quality of people's lives. It plays a particularly important role in the lives of the poor. It is the poor whose health is most endangered by air and water pollution, whose livelihoods are most affected by the loss of forests or fisheries or by soil erosion and who are most likely to be at risk from droughts, floods and environmental catastrophes. Concrete environmental improvements is the only way to assist people's lives through economic development, poverty reduction and health improvement programmes.

Sustainable development policies has to ensure that both public and private sector growth is sustainable and contributes to poverty alleviation, education, social well being, better living environment etc. It should strengthen awareness and building environmental constituencies through education and training. During the implementation of these policies it should be careful that the benefit of these must first go to the poor.

Sustainable development methods first aim at developing mechanisms for effective participation, negotiation and conflict resolution including greater stake holder involvement in the Environmental Impact Assessment (EIA) process, appropriate consultation on policy and programme design and use of market based instruments, information disclosure schemes, and voluntary compliance schemes, in addition to tradition command and control approaches.

IMPROVING QUALITY OF LIFE

If the quality of growth is improved the quality of life will start improving incessantly

For this,

In the livable areas, priorities include :

Developing a better understanding of environment – poverty – economic growth linkages and trade offs including the long term and short term implications, natural resource usage and incorporating environmental issues into the policy dialogue.

Promoting sustainable integrated natural resource management of land, fresh water, marine ecosystems (forestry, fisheries etc) with a focus on highly degraded or threatened ecosystems and disaster prone areas and ensuring the generation of benefits for indigenous and poor communities, preferably through community based approaches using strategic implementation tools such as property rights, appropriate technology and trade development rights.

IN THE HEALTH AREA PRIORITIES INCLUDE :

Developing a better understanding of environment – health linkages through analytical work and implementation of health surveillance projects.

Improving access in the near term to safe water; improving collection and disposal of sewage and primary treatment of waste water, in conjunction with a plan for future waste water treatment; and improving solid and hazardous waste management (avoiding exposure of the poor who often live physically on and economically off poorly manage solid waste land fills)

Financing waste water treatment for highly polluted or sensitive water bodies, particularly those that affect the health of down stream inhabitants and the quality of water used for agricultural, recreational or municipal water supply purposes.

Financing air quality improvement critical urban areas, industrial corridors and areas of agricultural burn off.

Reducing exposure to toxic substances, particularly in industry, agriculture and mining.

The expenditure for this must be managed by national and world institutions.

We know that there are large number of developing and under developed nations in Asia, Europe, South America and African continents. If these nations adopt policies and strategies of the method of sustainable development and executed properly it will lead to the dawn of a new world.

Before concluding this we will make a look on the sustainable urban development that carried out in Dar es Salam one of the major economic zone of Tanzania by the central government and local authorities of that nation in a co-operative manner.

They started thinking about such kind of development when the urbanization is increased. Heavy migrations from rural areas to urban areas disturbed the equilibrium of the cities. In the case of Dar es Salam project (1995) city mayor Wilson Mukama took initiative to slow down the process of migration by extending the development methods to outside Dar es Salam with the support of central government. They stimulated the development of some satellite towns already in place. Kibaha about 45KM from Dar es Salam is such a place which developed through such an effort by the government. After such development methods became active small towns developed in a sufficient manner and migration rate get reduced. As a part of development, they adopted suitable methods for solid waste disposal, that is; using railway system, the solid wastes are passed to remote areas from there using trucks, the wastes are carried to dumping site without disturbing the eco-system.

This is a kind of good example for sustainable development programme.

Sustainable development methods will present better tomorrow.

PAPER 66

THE DEVELOPMENT OF A HIGH SCHOOL EQUIVALENCY PROGRAMME FOR JAMAICA

Lascelles Lewis
Chairman, Jamaica Movement for the Advancement of Literacy (JAMAL) Foundation

INTRODUCTION

Jamaica, like many other developing societies, faces the challenge of making a quantum leap from under-development to a level of growth and development that can fulfil the social and economic aspirations of all its people and provide them with a satisfactory and sustainable quality of life. The necessity of adequately responding to this challenge has been made more urgent due to the present phenomenon of accelerated globalisation and technological innovation. It has now become vital, therefore, to devise new and workable strategies for meaningful participation and survival in the global marketplace.

In recognition of the important role that education and training must increasingly play in that regard, the Ministry of Education, Youth and Culture (MOEY&C) promulgated a White Paper in 2001 that states *inter alia*:

It is clear that the challenges of globalisation and the consequent competition in trade, the free movement of skills, the ease of information transfer, the reliance on information and ideas for increased productivity and economic growth, all require a population much better educated and trained than now exists.

The secondary education system has so far been unable to produce sufficient numbers of graduates with the requisite competencies, creativity and flexibility to meet the nation's changing labour market needs. We know, for instance, that jobs requiring low-level skills have declined by 45,000 and agricultural jobs by 20,000. There has also been an increased and simultaneous shift towards a new range of service-sector occupations, which demand higher levels of knowledge and productivity than now generally exist.

Of particular concern is the large number of people in the working age cohort who have not successfully completed a secondary school programme by achieving secondary school (Grade 11) certification. Many school drop-outs have cited familial and economic problems, as well as boredom and dissatisfaction with the school environment as reasons for their decision to discontinue participation in the formal education system. From their perspective, schools have also cited disciplinary problems, lack of personal commitment to education goals, as well as a high incidence of learning and psycho-social disabilities as contributory factors. On the other hand, the fact remains that the education system has not been able to offer access to secondary education for a substantial number of pupils who complete (Grade 9) . The following Table illustrates the situation between 1995/96 and 2000/2001 relative to students of all-age and primary/junior high schools who left the formal school system after Grade 9 without continuing to Grade 11 and completing their secondary level education.

GRADE 9 SCHOOL LEAVERS — JAMAICA, 1995/1996 - 2000/2001

SCHOOL TYPE

YEAR	*All-Age*	*Primary & Junior High*	*Total*
1995/96	12,053	2,037	14,090
1996/97	11,878	2,693	14,571
1997/98	11,860	2,790	14,650
1998/99	6,932	7,410	14,342
1999/2000	6,380	7,439	13,819
2000/2001	5,236	6,391	11,627
Total	**54,339**	**28,760**	**83,099**

Source: *Statistics Division, Ministry of Education, Youth & Culture.*

The total number of students leaving school after completion of Grade 9 represent approximately 83.5% of the average enrolment during those years, as only 16.5% of Grade 9 students went on to secondary schools. The other 83.5% left school without any formal educational qualifications (MOEY&C, 2001). In fact, national surveys indicate that approximately 75.5% of the total adult population have not completed secondary education or passed any public examinations at age 16 or beyond (PIOJ, 2002). Thus, the education and skill levels of a very large segment of the Jamaica adult population of working age have to be quickly and appropriately upgraded.

Over the past two years, however, access to secondary schools has dramatically increased. For example, in September 2002, approximately 50,000 students will enter secondary schools as compared to 17,505 in 1998. Nevertheless, it has also been recognised that the goal of providing universal secondary educational opportunities cannot be achieved by conventional means only. Through the use of alternative delivery methods of achieving certification, equivalent opportunities can be provided, particularly to the out-of-school population, at a relatively low cost. Accordingly, one of the critical minimum targets set by the Ministry of Education is the introduction of a High School Equivalency scheme by the year 2003.

The current initiative to achieve universal secondary education to Grade 11 by the year 2005 is not viewed as an end in itself. Rather, the intention is to ensure a baseline level of attainment that will help to create "a literate, skilled, democratic and patriotic society...a productive workforce and functional and caring communities" (MOEY&C White Paper, 2001). Moreover, it is anticipated that those so qualified will be empowered to engage thereafter in a continuous self-directed process of lifelong learning that will enable them to meet the new challenges of a dynamic knowledge-based world economy.

In January 2001, the Honourable Minister of Education, Youth and Culture assigned development and delivery of the proposed High School Equivalency Programme to the Human Employment and Resource Training/National Training Agency (HEART Trust/NTA) and the JAMAL Foundation. HEART Trust/NTA was asked to develop the curriculum while JAMAL was directed to create and deliver the Programme.

BEST COPY AVAILABLE

THE PROPOSED HIGH SCHOOL EQUIVALENCY PROGRAMME (HISEP)

THE PHILOSOPHICAL FRAMEWORK

The philosophical premise underlying the proposed programme is the development of the adult 'sovereign learner'. Such a person is defined as an independent enterprising individual who understands himself, his role in building his community, and the role he has to play in his own lifelong learning and development. Thus, the 'sovereign learner' is someone who:

has learned how to learn

is equipped with the skills for self-education

takes the initiative to fill own knowledge gaps

is able to take his/her education to whatever level he/she desires

becomes involved in societal and life activities

desires to participate in decision-making

is self-directed, and can think and act independently.

Knowles (1980: 18) maintains that the way to produce competent people is to have them acquire their knowledge (and skills, understandings, attitudes, values, and interests) in the context of its application. Therefore, the successful development of the adult 'sovereign learner' must speak to the whole person and recognise how individuals fit into the wider social structure. HISEP will go beyond the traditional narrow definition of subjects offered in the traditional secondary school curriculum. The process will seek to deconstruct the encumbrances of race, colour/class and gender prejudices, and empower participants to develop self-confidence, self-love, trust, respect, creativity, and an entrepreneurial orientation. In addition, the Programme will endeavour to develop participants' critical thinking and problem-solving abilities, while equipping them with the skills to access, collect, generate and process data judiciously.

TARGET GROUPS

The Programme will meet the needs of learners who were not able to begin or continue their formal secondary education to completion. The target groups will be comprised of individuals, at varying stages of educational attainment, who have:

completed the primary school/junior high school programme but did not enter a secondary school

entered secondary school but dropped out before completion of that programme

completed the secondary school programme but did not satisfy the requirements for certification or formal educational qualification.

THE CURRICULUM

The core of the programme will be centred on five courses that draw their content from traditional areas of study and cover the following:

1. **Communication**

   using reading, writing and verbal skills to organise and communicate ideas and information in personal and group settings

   spelling, punctuation, grammar, and written standard English

   written communication appropriate to the situation to express ideas, needs and concerns clearly, concisely and accurately.

   communicating in interpersonal and small groups

   communicating in a public setting

   reading critically and analytically.

2. **Computation and Problem Solving**

   using numerical and mathematical concepts and logical reasoning to make effective decisions and solve problems

   using effective problem-solving skills.

   applying techniques of analytical thinking and effective decision-making skills

   using numerical and logical reasoning and applying mathematical concepts in a variety of real life settings

identifying and fulfilling information needs.

3. **Society and Citizenship**

applying social interaction skills to develop positive relationships and to work with family and citizens in community groups and the society as a whole

applying effective social interaction skills in order to develop positive relationships with family members, co-workers, friends and other persons in the society.

working effectively in a group setting

recognising the value of history and culture in the building of society, and promoting understanding for a co-operative work and social environment.

applying a collection of generally accepted ethical standards for right conduct in both personal and professional areas.

4. **Science and Technology**

understanding the general principles of science, technology and information analysis and their application in the wider world

using the principles of science and its effect on technology and change

identifying and fulfilling information needs

understanding environment and health issues, and the effect of human intervention and change.

5. **Interpreting Literature and the Arts**

commentaries on poetry, prose and other cultural forms across time periods

understanding and interpreting literary texts and passages

analysing non-fiction prose passages, selected articles, editorials, and various other art forms to draw informed conclusions.

The instructional materials developed for the HISEP core courses cover Grades 7 to 11 and participants should complete the programme within a maximum of three years after registration.

TEACHING METHODOLOGY

The teaching-learning transaction will be treated as the mutual responsibility of learners and learning facilitators. Since the teaching methodology and the type of learning activities employed are critical to the entire process, intensive orientation of the content writers and learning facilitators has been pivotal to the development of the programme.

Structured learning will take place in the home, church halls, adult education and other community centres, utilising a combination of self-directed learning, tutorials, distance education and other technological strategies. Intrinsic to all delivery modes will be the use of folklore, an indelible part of Jamaican culture, as an important vehicle through which learning will take place.

ASSESSMENT AND CERTIFICATION

A modular approach to curriculum design has been adopted and learners' progress will be determined through continuous assessment. At the end of each module, participants will be evaluated through self-assessment and supervised assessment. Mastery of the content will be determined by an acceptable passing grade for each module.

Course content coverage will equate to the related subject area requirements for the General Certificate of Education (GCE), Ordinary Level and the Secondary School Certificate granted by the regional examination board — the Caribbean Examination Council (CXC). Thus, the planned certification outcome for those achieving the HISEP Grade 11 level of attainment will be the granting of a qualification commensurate with successful completion of the regular secondary schooling programme. The High School Equivalency Certificate (HISEC), which will be issued by the National Council of Technical and Vocational Education (NCTVET), will formally recognise the competencies of candidates who have demonstrated a level of skill that meets or surpasses the requirements of CXC or GCE in each of the subject areas. In the long term, it is anticipated that the HISEP curriculum and certification will gain widespread local and international workplace recognition, and be accepted for entry to post-secondary institutions.

STATUS OF DEVELOPMENT

The HEART Trust/NTA will complete the development of modules for pilot testing in September 2002. After this pilot testing, evaluation, and modifications as necessary, the JAMAL Foundation will commence HISEP delivery in September 2003.

CONCLUSION

Historically, education has been one means by which the lower echelons of the social order achieved upward social mobility for their children. Now it has to be viewed, from a national perspective, as a major investment in human capital and an instrument for achieving sustainable development and social transformation.

Twenty-first century society increasingly requires that people be armed with more than the basic skills of reading, writing, calculation and a rudimentary knowledge of the physical, social and economic environment in which they live and operate. In order to master new and sometimes very technical forms of information, it is also important that all citizens discover how to learn as well how to apply their knowledge under changing conditions, and embrace the notion that learning is a lifelong process.

HISEP will strengthen, in meaningful ways, the education and social contribution levels of many in the under-performing or non-performing sector of the population. One of the benefits of taking action now is to address the country's human resource development needs so that its intellectual and economic competitiveness can be improved before it is too late.

The long term expected educational outcome of HISEP is the development of confident, independent persons inculcated with desirable values and social commitment. The programme is expected to instil in adult learners a profound belief in themselves and in their ability to help themselves. A sound educational foundation will enable them to make the leap into the modern information and hi-tech age. It can help to reduce high levels of social deprivation and the attendant social ills, as well as improve the quality of individual daily lives.

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PAPER 67

ANCIENT THOUGHTS ON LIFELONG LEARNING FOR SOCIAL DEVELOPMENT

Mrs. T. Kerala Sreemathy
(Member NICE, Kerala, India) Research Officer, State Council of Educational Research and Training (SCERT) Poojappura Trivandrum-695012 Kerala, India

I INTRODUCTION

India is a land of rich cultural heritage. Sanskrit is the language represented in the Constitution as cultural language. The contribution of Sanskrit language and literature to humanity is immense. In the words of Max Muller "Whatever sphere of human mind you may select for your special study, whether it be language or religion, or mythology or philosophy whether it be laws or customs, primitive art or primitive science, everywhere you have to go to India, whether you like it or not because

some of the most valuable and most instructive materials in the history of man are treasured up in India and in India only". For the same reason when we think of a lifelong learning for social development we have to return to our ancient Indian culture depicted in Vedas, Upanishads etc.

DEFINITION OF THE TERMS

ANCIENT THOUGHTS

Some famous sayings depicted in Vedas – Upanishads and literature related to life long learning which helps for social development.

LIFE LONG LEARNING

LEARNING WHICH IS ESSENTIAL FOR A LIFETIME.

SOCIAL DEVELOPMENT

Means the development of desired objectives to live as a useful citizen in the society.

Most of us quote some saying or otherwise heard some saying in Sanskrit.

"Vasudhaiva Kudumbakam"- (Cosmopolitanism)

Vasudha means earth, in its broader sense the Universe. We can extend the concept of family from our own family to our nation depending upon our nativity. But the great men can see Universe as one family and the feelings of such type of great men – their vision of universe is expressed in the thought. We have to develop such thoughts for lifelong learning for social development.

The supporting ideas to this thought is

"Sarve bhavanthu sukhinah sarve santhu niramayah

Sarve bhadrani pasyantu ma kaschit dukha bhag bhavet"

Let all be happy, let all be free from discomfort, let everybody see the pleasure of life and let none be in misery.

Sanskrit stands for a particular mental culture in human history. It is our rich heritage, which we should be proud of. Listen to a simple stanza.

Pancavarshani mitravat

Dasavarshani dasavat

Prapte shodase varshe tu

Putram mitravadacaret. (Subhasita Bhandagaram)

Treat your child as a king up to five years and as a servant up to the age of ten. When he attains the age of sixteen consider him as a friend.

Here, what should be the attitude of a parent with his child is expressed in the most psychological way. He is recognized as an individual in the society. As the social development of a child begins from family, this experience from his parents help in his lifetime to develop a favourable social attitude for his social development and for the development of others.

Woman as the heroine of the family has to learn a lot of things to adjust with each and every member of the family. This learning helps her to lead a successful life in the family. The advice of Kanvamaharshi to Sakuntala when she leaves the hermitage is

"Susrushasva guren kuru priyasakhivrittim sapatnijene

Bhartrurviprakrtapi roshanataya ma sma pratipam gamah

Bhuyistam Bhava Dakshina parijane, bhagyeshvanutsekini

Yanthyevam Grhinipadam yuvatayo vamah kulasyadhayah"

(Abhijnana Sakuntala - Act IV, Sloka-17)

Take care of father-in-law, mother-in-law and other elderly persons in the family. Treat satpatni as dear friend. Even though husband shows anger do not express the same against him. Show sympathetic attitude towards servants. Don't be proud of luck. This should be the stand of young women, otherwise she will be miserable to family.

This learning helps to develop good social relations with family members. Society in return give respect to ladies.

"Yatra naryasthu pujyante ramante tatra devatah

Yatra itastvavamanyante sarvasthathraphalah kriyah" (Manusmrithi)

Where a woman is worshiped there goddess live. Where a woman is ill-treated every thing becomes futile.

Gandhian principles love truth and Ahimsa are the ancient Indian principles. Indian attitude of life is marked by Compassion, Sympathy, active service (Paropakara) and righteousness (dharma). An example of active service is expressed

"Paropakaraya phalanti vrkshah

Paropakaraya vahanti nadyah

Paropakaraya duhanti gavah

Paropakarthamidam sariram"

Trees give fruit for the benefit of others. River flows for the benefit of others. Cows give milk for the benefit of others. Our body is also to do good for others.

All the things in nature are for the benefit of others. Likewise man has to do good service for his co-beings. In this global society men are becoming more selfish. A man has to learn that giving service to others is a natural principle. This learning helps to develop service mindedness, which should be essential for a social living.

Learning of morals is essential for a positive attitude towards life. In Indian culture parents and preceptor (Guru) are treated as god.

"Matr devo bhava pitr devo bhava

Acharya devo bhava athithir devo bhava"

The nature is balanced by the two known concepts. Prakrthi and Purusa. Prakrthi is the representation of Female and Purusa by male. In Hindu mythology the concepts of Ardhanariswara is based on this theory. Kalidasa in his Reghuvamsa expressed this concept thus

"Vagarthaviva Samprkthou

Vagartha pratipattaye"

"Jagathah pitarau vande

Parvathi parameswarou"

(Reghuvamsa – Canto 1, Sloka 1)

I bow to the eternal parents of the Universe; Parvathi and Parama Siva, who has attained oneness as word and meaning to acquire the knowledge of meaning of word and vice-versa.

Every individual has to learn this concept for his social living, which extends to a lifetime and hence the concept of man and woman relationship as word and meaning should be learned by every individual to develop a positive social attitude for family life.

Now, some pedagogical thoughts related to learning

"Slishta kriya kasyachidatma samstha

Samkranthiranyasya visesayukta

Yasyobhayam sadhu sa sikshakanam

Dhuri prathishtapayitavya eva"

With some persons the practise of an art by themselves is excellent. With others the imparting of instruction takes predominance. He alone ought to be placed in the forefront of teachers, in whom both are good.

A teacher who possesses knowledge but who is unable to communicate it effectively to others is like a wealthy person who preserves treasure but unable to spend it. It would thus appear that the first requisite for success as a teacher is mastery over the language to be taught and secondly the skill to impart it to others.

We all know that education is a lifelong process. A quarter of knowledge we acquire from the **preceptor,** a quarter from our **intelligence** and the third quarter from **friends** and the fourth is acquired bit by bit till death. This thought is expressed thus

"Acharyat pada madatte

padam sishyah svamedhaya

padam sabrahma caribhyah

padam kalakremena ca"

The study of Sanskrit language has a disciplinary value and has received the name humanities. Mastery over each language and the expression of it in a refined manner are essential for social living. It is expressed by Bhartrhari, thus.

"Vanyeka samalam karothi purusham

Ya samskrta dharyate

Kshiyante khalu bhusanani satatam

Vagbhusanam bhusanam"

(Bhartrhari)

Refined words are the best ornament to an individual. All the other ornaments diminish with time.

For maintaining good relationship with society one has to be very cautious in his words-

"sathyam bruyat priyam bruyat na bruyat sathyamapriyam

priyam ca nanrutam bruyat esha dharmah sanatanah"

(Skandapurana)

Always say truth, which makes the person comfortable and pleasant. Never say truth, which make the person uncomfortable. Never say lie even though it is comfortable. It is the principle of eternal dharma.

The above stanza also reveals the characteristics of Upanishads, which is marked by the dependence on truth.

In the struggle for existence when the man is in agony he prays. That prayer gives mental strength to go ahead. That is expressed thus in ancient thoughts.

"Asatoma satgamaya

Tamasoma jyotirgamaya

Mrtyorma amritham gamaya

Om shantih! Shantih! shantih"

(sathapathabrahmana)

Lead me from unreal to the real. Lead me from darkness to light. Lead me from death to immortality. Om Shantih! Shantih! Shantih!

Advice for the unity of a society is expressed as following in the Samvada sukta of Rig Veda. It is known as Aikamatya sukta.

"Samgachadhvam sampadadhvam

Samvo manamsi janatham

Devabhagom yadhapurve

Sam janana upasate"

(Rigveda-sukta of Unity)

Walk along. Utter the same word. Your mind may be of the same purpose. Like the Gods receive their shares of sacrifice (yaga) with unity you receive your shares, which are the return of your ability.

Here only some bits are presented. When you analyse Sanskrit literature you can find immense ideas scattered in Vedas, Upanishads – Vedangas and in every literature. In words of Jawaharlal Nehru, "ancient Indian Culture taught us tolerance, love and friendly relations with neighbours and on these principles India's foreign policy is based". The doctrine of Panchasil has emerged as an application of our ancient ideal of Universal amity and concord in international affairs. The domestic life and social life with its special characteristics like Varna, Ashrama, Joint family system, peculiar customs, rites and rituals, festivals and traditions that form the essence and marrow of our social structure. It presents a long chain of tradition common to the whole mass of Indian population. In the words of Dr. Rajendra Prasad "Our whole culture, literature and life would remain incomplete so long as our scholars, our thinkers, our leaders and our educationalists remain ignorant of Sanskrit."

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